Aashiq e Sham'e Risaalat Sayyidi Akhtar Raza
Aala Hazrat Ki Karaamat, Sayyidi Akhtar Raza

The Miracle of Raza
Taajush Shariah
Sayyidi Akhtar Raza

Compiled through the Blessings of
Huzoor Mufti e Azam Hind ﷛

By A Humble Servant of Allah
Muhammad Afthab Cassim Al Qaadiri Razvi Noori

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Contents

This Compilation Is Dedicated To

All Those Ulama E Haq Ahle Sunnat Wa Jama'at Who Are Striving With Sincerity & Dedication For The Protection Of Maslak E Aala Hazrat,
By Supporting Huzoor Taajush Shariah & Huzoor Muhad'dith E Kabeer in Their Mission to Keep

Maslak e Aala Hazrat رضي الله عنه

Alive In Its True Form, In the Hearts and Lives Of The Ahle Sunnat

&

To All Those Sincere Sunni Brothers & Sisters Who Are Loyal and Sincere Adherents of

Maslak e Aala Hazrat رضي الله عنه

Striving Sincerely In Supporting The Ulama E Haq In Propagating This Mission Of
Ishq-E-Rasool صلى الله عليه وسلم

Sag e Mufti e Azam

Muhammad Afthab Cassim Al Qaadiri Razvi Noori

Officially Launched Online On
The Occasion Of

The Blessed Urs of

Imam e Ahle Sunnat,
Imam e Ishq o Muhabbat

Aala Hazrat

Ash Shah Imam Ahmed Raza Khan
Qaadiri Barakaati رضي الله عنه

On the

25th Safar 1436 Hijri

On

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Compilers Note

All Praise is due to Almighty Allah, Durood and Salaams upon our Beloved Nabi Hazrat Muhammad Mustafa ﷺ.

In 1994, I compiled a brief booklet about Huzoor Taajush Shariah, which included his well-researched 'Tie Fatwa'. It was amongst the first books to have been written in English discussing Huzoor Taajush Shariah's blessed personality. This book was later used online by many and published in many books as an introduction to Huzoor Taajush Shariah. Hence, I have also the information from that book, with necessary changes, to this document. Ever since, I have intended to prepare a more detailed book on the life and works of Huzoor Taajush Shariah Allama Mufti Mohammad Akhtar Raza Khan Qaadiri Azhari Qibla.

Alhamdu Lillah, this has finally materialised and by the Grace of Allah and the Mercy of the Beloved Rasool ﷺ and the Karam of my Masha'ikh, I have managed to compile from numerous sources a book in tribute to Huzoor Taajush Shariah. I have named this book, 'The Miracle of Raza, Taajush Shariah Sayyidi Akhtar Raza'.

I have presented in this book information, which I personally have knowledge of and have included translations from numerous articles and books discussing Hazrat. I have also translated and included in this compilation many articles, which have been presented in the book, 'Tajalliyaat e Taajush Shariah'. After putting together all this

information, I have still found this book to be incomplete, for the more I wrote, the more information I found. Hence, I decided to end this edition with the information at hand and In'sha Allah as we receive more information I will try to add this to later editions of the Book.

In the last few days, I have also requested some Mureeds of Huzoor Taajush Shariah to share with me their experiences with Hazrat, so they have sent me many Karaamats of Hazrat, which they have experienced. I have included these Karaamats in this Book. Alhamdu Lillah, this humble servant has been blessed with Hazrat's closeness ever since my student days in Bareilly Shareef, and even after returning home, and until this day. Whenever, Hazrat came to Durban in the early days, and when the airport was in the southern part of the city, Huzoor would stop over from the airport at my parent's humble home, rest there for a while and then continue to his destination. Alhamdu Lillah, Hazrat did this for as long as their home was on the airport route. Our family had a very special spiritual relationship to Huzoor Taajush Shariah, without even knowing about this blessing. When we were young, we always found people becoming Mureed, but my dad never took Bai'at at the hands of anyone. We would always question him about this and we would ask him to take Bai'at so that the rest of us could follow, but although he spent time in the company of many great Ulama and was blessed with meeting many senior Ulama, he never took Bai'at. He would always say, I dreamt of a personality once and In'sha Allah one day when I see him I will become his Mureed. As kids, we would 'joke' with my dad and say, 'when are you going to see the personality whom you dreamt' and he would say, 'In'sha

Allah, one day'. Years passed and he never took Bai'at. Then In 1990, whilst I was a student in Bareilly Shareef my father performed his first Hajj and then came to Bareilly to visit me. He arrived a day or two before the 'Yaum e Mufti e Azam' (Birth Day Celebration of Huzoor Mufti e Azam ﷺ). He stood at the supper section of the Khanqah with us as the Chaadar procession went to the Mazaar Shareef, and Huzoor Taajush Shariah was walking with all the Mureeds and well-wishers towards the Mazaar. On seeing this sight, he became teary eyed and very emotional and went downstairs. Later that evening he came to my room and said that he had become Mureed of Huzoor Taajush Shariah. Thereafter, I repeated his old statement and said, 'but will you not wait for the one whom you dreamt many years ago?' He replied, 'this is why I became Mureed. He is the one I dreamt of so many years ago! Alhamdu Lillah, this was a very blessed moment for me.' Today I realise that our spiritual relationship to Huzoor Taajush Shariah and to Bareilly Shareef is a very old one. Alhamdu Lillah, my respected mother who is a Sayed, is also Mureed of Huzoor Taajush Shariah. Allah bless my parents and all our parents with long life with Imaan. Aameen.

I pray that Almighty Allah accepts this humble effort and blesses all those who have contributed towards the success of this book with immense blessings in their Deen and Duniya. I pray that Allah blesses us with firmness on Maslak e Aala Hazrat and protects us from the trickery and deception of the bud-mazhabs and from the Sullah Kullis, whose aim is to distance the true adherents of the Ahle Sunnat from the true path. These

Sullah Kullis call for a unity, which in reality is not unity but it is a means of destroying the very foundation Maslak e Aala Hazrat.

Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer have fought with their pens and words against this disease of Sullah Kulliyat. We too should make every effort to alert our near and dear ones of their trickery and deception, and we should keep away from those leaders and their adherents who forge false unity with the bud-mazhabs. We should follow the advice of Huzoor Taajush Shariah where he says,

Sullah Kulli Nabi Ka Nahi Sunniyo
Sunni Muslim He Sach'cha Nabi Ke Liye

O Sunnis! The Sullah Kulli is not for the Nabi ﷺ
It is the Sunni Muslim who is truly for the Nabi ﷺ

I pray that Allah blesses all our Masha'ikh with good health and long life. I pray that Allah blesses us with the shade of Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer in this world and in the hereafter. Aameen.

Sag e Mufti e Azam
Muhammad Afthab Cassim Al Qaadiri Razvi Noori
Imam Mustafa Raza Research Centre

Introduction by

Huzoor Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

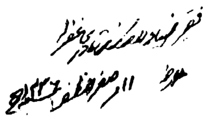
Amongst the Ulama of this present era, Huzoor Taajush Shariah Allama Akhtar Raza Khan Saaheb Azhari مد ظلہ العالی holds a unique and distinct position. He is matchless today in his knowledge, excellence, piety and virtue. In addition to being the special and distinctive inheritor of Aala Hazrat ﷺ and Huzoor Mufti e Azam ﷺ in his Tafaquh fid Deen, (proper understanding and appreciation of the Deen) and deep insight, Almighty Allah has blessed him with the spiritual condition and Karamaat of the Awliyah.

Even his apparent (outer) personality and dignity is the effect of his inner spiritual manifestation, and this has the powerful of attracting the hearts. His character and approach is absorbed in the mould of the Shariah and Sunnah. In brief, everything about his personality holds a distinctive excellence. His blessings are apparent and manifest. No matter where in the world you may go, you will find that even there it is he, who is regarded as the true resort for the Ulama and the people (of righteousness).

Until now, none has given any special thought concerning compiling a detailed book on Huzoor Taajush Shariah (in English), whereas there is a great need for this.

I am very pleased to hear that the dynamic propagator of Maslak e Aala Hazrat in South Africa, and the vibrant compiler of Islamic literature in English, Hazrat Maulana Afthab Cassim Saaheb raised his pen to write on some special aspects concerning Huzoor Taajush Shariah.

May Almighty Allah accept his efforts and reward him in both worlds, with a blessed reward. Aameen.



11 Safar 1436
Current location: Dubai U.A.E.

Blessed Words by Hazrat Allama Mufti Shuaib Raza Qaadiri Razvi Naeemi

Khalifa & Son in Law of Huzoor Taajush Shariah
Mufti Markazi Darul Ifta, Bareilly Shareef

بسم الله الرحمن الرحيم

My Deeni brother Hazrat Maulana Muhammad Afthab Cassim Razvi مدظله القوی is a steadfast, practising, pious Aalim e Deen. He is very firm on the path of Maslak e Aala Hazrat. He is presently working in many countries where English is spoken.

He has translated until date numerous books into the English language, especially the Urdu encyclopaedia of Hanafi Fiqh 'Bahaar e Shariat', which he has translated into simple English, and in doing so, he has done a great favour upon the Ummat e Muslima Ahle Sunnat wa Jama'at. May Almighty Allah bless him with a blessed reward.

The love for the pious predecessors is immersed in Maulana's inner self, especially that of Imam e Ahle Sunnat wa Jama'at, Aala Hazrat ﵁ in whose love, personality and Maslak, he is immersed. He has immense love for the personality who is the inheritor of the Knowledge and who is the Custodian of the blessings of Aala Hazrat in this era, and who is his true and rightful Successor, Murshid e Barhaq Huzoor Taajush Shariah Mufti Mohammad Akhtar Raza Khan Qaadiri Razvi. Maulana is the disciple of Huzoor Taajush Shariah and has been blessed with Khilaafat and Ijaazat

from the Shaykh. Maulana has compiled and presented a bouquet of tributes in the love of his Murshid and the Leader of the Ahle Sunnat, Huzoor Taajush Shariah, and he has requested me to also add few fragrant flowers to this beautiful bouquet.

As a humble servant of this exalted court, who has no real foresight or experience, or even the capability of how to really hold a pen, nor the ability to write, but still I will place my trust in the Mercy of Allah and His Rasool ﷺ and will attempt with broken words to say something with regards to the blessed personality who is being discussed (in this book).

It is mentioned,

‘One, who loves something, praises it in abundance’.

Hence, taking the support of this statement and knowing that the love for the beloveds of Allah, in reality is love for Allah, I will mention a few words. Almighty Allah says,

وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ

‘And the one, who has been blessed with wisdom, has been blessed with abundant goodness’. [Al Baqarah, Verse 269]

The Beloved Rasool ﷺ says,

مَنۡ یُرِدِ اللهُ بِهٖ خَیۡرًا یُفَقِّهۡهُ فِی الدِّیۡنِ

'If Allah Wills to bestow someone with special virtue; He makes him a Faqih of the Religion' (i.e. he blesses him with the understanding of Deen). [Bukhari, Muslim, Mishkaat]

It is further mentioned that, 'When Almighty Allah Wills anything, He says 'Be' and it 'Becomes'.'

Blessed are those personalities who have been blessed with Wisdom and true understanding and perception of Deen. Allah willed to bestow special virtue upon them, so he blessed them with the understanding of Deen. Amongst these blessed personalities is Huzoor Taajush Shariah, Sayyidi wa Murshidi Allama Faqihun Nafs Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari.

As per tradition and based on formally attaining his education, Huzoor Taajush Shariah acquired his education at the world renowned Darul Uloom Manzar e Islam in Bareilly Shareef and then journeyed to Al Azhar University to further his studies in Arabic. However, the true blessings and spiritual insight, he attained from Taajedaar e Ahle Sunnat Huzoor Mufti e Azam Hind نور اللہ مرقدہ.

Huzoor Taajush Shariah himself mentions that,

'I got very little time in the blessed company of Huzoor Mufti e Azam Hind ﷺ, but whatever I am is because of the Faizaan of Huzoor Mufti e Azam ﷺ.'

This alone shows that Huzoor Taajush Shariah attributes all his success to Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ and he shows his honour in being connected to Huzoor Mufti e Azam Hind ﷺ. After completion of his formal studies, Hazrat taught at the world renowned Madrassa Mazhar e Islam, and went on to becoming the Principal of the Madrassa. After this, he entered the world of propagation and oration, and till today even with his health conditions, he is travelling the Globe serving the Ummah.

I pray that Almighty Allah keeps us always in the shade of Huzoor Taajush Shariah and blesses us all with firmness on Maslak e Aala Hazrat. I have written this brief article during my journey to Malawi, whilst visiting brother Shiraz Abdul Majid and then Brother Mohammed Mussa and Moshin Mussa in Limbe, and I have completed the final words at the home of Brother Luqman Aziz. Allah bless all of them and all of us with the blessings of Huzoor Taajush Shariah. Aameen.

Piety is through good character and
not through family ties

One who is not the beloved of Allah
cannot be your beloved

Knowledge without practice is a burden to one's soul

When you have done everything, then you should still
think that you have done nothing

My own faults stop me from finding faults in others

Slight Absence makes the heart grow fonder and an
extensive absence kills the love

The respect of every nation depends on its Ulama

Gems of Wisdom
Huzoor Mufas'sir e Azam Hind

Blessed Birth, Excellence

&

Illustrious Family

بسم الله الرّحمٰن الرّحیم

His Blessed Birth

Huzoor Taajush Shariah, Rahbar-e-Tariqat, Ja-Nasheen-e-Huzoor Mufti e Azam Hind, Naa'ib e Hujjatul Islam, Fakhr-e-Ahle Sunnat, Hazrat Allama Maulana Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla was born on the 26th Muharram 1362 coinciding 1st February 1943 in Bareilly Shareef, the city of Knowledge and Mysticism.

As per the family tradition, Hazrat was named Mohammed during the Aqeeqah and he was also blessed with the name Isma'eel. However, Hazrat is well-known by the name Akhtar Raza (which is actually his alias). When Hazrat reached the tender age of 4 years, 4 months and 4 days, his respected father Mufas'sir e Azam e Hind Hazrat Maulana Mohammed Ibrahim Raza علیه الرحمه who was a distinguished Islamic Scholar of his age, arranged for his Bismillah Khwaani (Commencement of Islamic Studies). His maternal grandfather, Ghaus ul Waqt Huzoor Mufti e Azam Hind Ash Shah Imam Mustafa Raza Khan Qaadiri ﷛ performed the traditional Bismillah Khwaani (Formal commencement of Islamic Education). All the students of the legendary Darul Uloom Manzar e Islam, which was originally established by the great Mujaddid Aala Hazrat Imam Ahmed Raza Khan ﷛ were invited to this auspicious gathering. This was undoubtedly a very blessed and joyous occasion for the family of Aala Hazrat ﷛.

His Excellence

Murshid e Kaamil, Taajush Shariah, Huzoor Sayyidi Mohammed Akhtar Raza Khan Qaadiri Azhari is the 43rd Shaykh of the Silsila Aaliyah Qaadiriyah Barakaatiyah Razviyah Nooriyah and the Reigning Successor and Inheritor of the knowledge, wisdom and mysticism from the court of Huzoor Aala Hazrat Ash Shah Imam Ahmed Raza Khan رضي الله عنه.

Early Education

His Beloved mother, who is the blessed daughter of Huzoor Mufti e Azam-e-Hind رضي الله عنه gave immense importance to his education, as she was certain that he would be the Khalifa and Ja-Nasheen (Spiritual Successor) of Ghaus ul Waqt Huzoor Mufti-e-Azam-e-Hind رضي الله عنه. Thus, she made immense effort in making sure that his academic and spiritual training commenced at a very young age.

Huzoor Taajush Shariah acquired his basic Islamic education within his home and he completed the basic recitation of the Holy Qur'an under the guidance of his mother. He then studied further under the guidance of his father, Mufas'sir e Azam Hind Hazrat Ibrahim Raza Khan عليه الرحمه. After having completed his basic studies at home, Huzoor Mufas'sir e Azam Hind Allama Ibrahim Raza Khan عليه الرحمه enrolled him at the Darul Uloom Manzar e Islam in Bareilly Shareef.

Here, under the supervision and guidance of renowned teachers, he studied many classical works, commencing with the basics such as the Mizaan, Munsha'ib and Nawhmeer, and thereafter proceeding to study more advanced books such as Hidaya etc.

His Illustrious Family

Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan is the son of Huzoor Mufas'sir e Azam Hind Hazrat Ibrahim Raza Khan عليه الرحمه who is the son of Hujjatul Islam Hazrat Hamid Raza Khan who is the eldest son of Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri, who is the son of Allama Maulana Naqi Ali Khan, who is the son of Allama Maulana Raza Ali Khan, who is son of Allama Maulana Mohammed Kaazim Ali Khan, who is the son of Allama Maulana Shah Mohammed Azam Khan, who is the son of Allama Maulana Sa'adat Yaar Khan, who is the son of Allama Maulana Sa'eedullah Khan (radi Allahu anhum ajma'in).

The illustrious ancestors of Huzoor Taajush Shariah migrated from Qandahar (Kabul) during the Mogul rule and settled in Lahore. Allama Maulana Sa'eedullah Khan, one of the ancestors of Huzoor Taajush Shariah held a prominent government post when he arrived in India. His son, Allama Maulana Sa'adat Yaar Khan عليه الرحمه, after gaining victory in the city of Ruhailah, was elected as the Governor of that city. Allama Maulana Hafiz Kaazim Ali Khan, the son of Maulana Mohammed Azam Khan عليه الرحمه, was a Revenue Officer in the city of Badayoun. His son, Allama Maulana Raza Ali Khan رضي الله عنه, who was the illustrious grandfather of Aala Hazrat رضي الله عنه,

did not serve in the Government. It was from this generation onwards that the heads of the family began to adopt Tasawwuf (spiritualism) as their way of life.

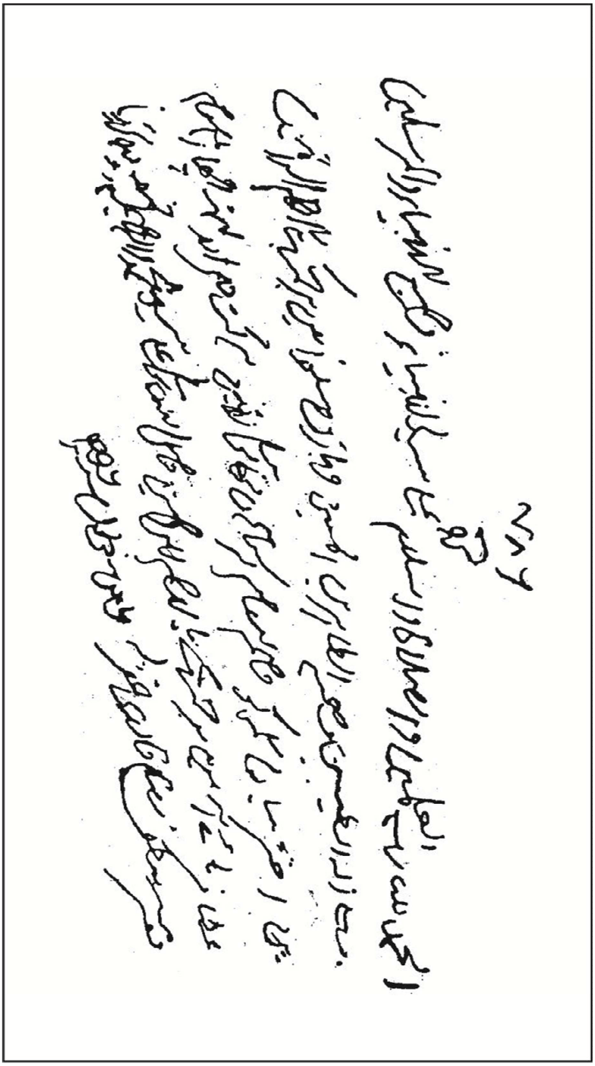
His Closeness to Aala Hazrat & Huzoor Mufti e Azam Hind ﷜

Huzoor Taajush Shariah is related to Aala Hazrat ﷜ through both his parents. His father, Huzoor Mufas'sir e Azam Hazrat Allama Ibrahim Raza Khan عليه الرحمه also known as Jilani Mia ﷜ is the son of Huzoor Hujjatul Islam, Allama Haamid Raza Khan ﷜ and Huzoor Taajush Shariah's blessed mother is the daughter of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷜.

On returning home after completion of further studies at the Al Azhar University in Egypt, Huzoor Taajush Shariah Qibla attained even greater closeness in the court of his maternal grandfather, Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷜. Hazrat loved him dearly and showed deep compassion and caring towards him.

During his physical lifetime, Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷜ blessed Huzoor Taajush Shariah with Ijaazat and Khilaafat and granted him a very exalted position when he appointed him as his Ja-Nasheen (Spiritual Successor).

Handwriting of Huzoor Mufti e Azam Hind ﷺ
Appointing Hazrat as his Successor



HUZOOR TAAJUSH SHARIAH'S BLESSED FAMILY TREE



Huzoor Taajush Shariah belongs to a very noble family and if the actual family tree is traced, one will find that his ancestors go up to Nabi Ibrahim عليه السلام. However, we have not provided the details here, but we have simply commenced with his ancestor Sa'eedullah Khan who was known as Shuja'at-e-Jang Bahadur. We will repeat the family lineage below to gain a better understanding of the personalities discussed later in this document.

HIS PATERNAL LINEAGE

Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari is the son of Mufas'sir-e-Azam Hind Allama Ibrahim Raza Khan (alias) Jilani Mia عليه الرحمه who is the son of Hujjatul Islam Huzoor Haamid Raza Khan ﵁, who is the son of Aala Hazrat Imam Ahmed Raza Khan ﵁, who is the son of Hazrat Naqi Ali Khan ﵁ who is the son of Hazrat Raza Ali Khan ﵁ who is the son of Hafiz Kaazim Ali Khan عليه الرحمه who is the son of Maulana Azam Khan عليه الرحمه who is the son of Sa'adat Yaar Khan عليه الرحمه who is the son of Sa'eedullah Khan عليه الرحمه.

HIS MATERNAL LINEAGE

Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari is the son of the blessed daughter of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﵁ who is the son of Aala Hazrat Imam Ahmed Raza Khan ﵁, who is the son of Hazrat Naqi Ali Khan ﵁ who is the son of Hazrat Raza Ali Khan ﵁ who is the son of Hafiz Kaazim Ali Khan عليه الرحمه

who is the son of Maulana Azam Khan علیہ الرحمہ who is the son of Sa'adat Yaar Khan علیہ الرحمہ who is the son of Sa'eedullah Khan علیہ الرحمہ.

As mentioned earlier, if we study the information above concerning his lineage, we will notice that Huzoor Taajush Shariah is related to Aala Hazrat from both, his father and his mother. His paternal grandfather is Huzoor Hujjatul Islam ﷺ and his maternal grandfather is Huzoor Mufti e Azam Hind ﷺ thus Aala Hazrat ﷺ is his great grandfather both paternally and maternally. This alone is a special blessing awarded to Huzoor Taajush Shariah (Allah preserve him).

In the next chapter, we will present a brief introduction to Huzoor Taajush Shariah's illustrious ancestors.

There are ten things which a person must do if he wants to attain true fear of Allah:

a. Keep the tongue in control

b. Stay away from backbiting

c. Do not look down on anyone;

d. Do not look at strange women;

e. Always speak that which is true and just;

f. Always acknowledge the Grace and Bounties of Allah;

g. Spend your wealth and your belongings in the path of Allah;

h. Do not only wish good for yourself;

i. Be punctual in your five daily Namaaz;

j. Respect the Sunnat of the Prophet ﷺ and the consensus of the True Believers

Gems of Wisdom

Huzoor Sarkaar Noori Mia

Huzoor Taajush Shariah's Illustrious Ancestors

Shuja'at-e-Jang Bahadur Sa'eedullah Khan

Huzoor Taajush Shariah's forefather Sa'eedullah Khan Qandahari Afghani was a brave commander who belonged to the well-known Barhech Tribe. According to one narration, he arrived in India during the end of the Mogul Rule of Muhammad Shah Badshah in 1152 Hijri/1739. Another report mentions that he arrived with the Royal Cavalcade, and resided in Lahore.

It is mentioned that when Shah-e-Delhi, Muhammad Shah Badsha heard of his bravery and valour, he immediately accepted him in his ranks and also gifted him the Sheesh Mahal of Lahore as his personal property. After much convincing, the Shah-e-Delhi called him to Delhi. On arrival, he was given the honour of being close to the King and was given an authoritative position in the Court of the King.

Due to his mastery in combat etc., he was given the title of 'Shuja'at-e-Jang'. The King was very pleased with him and gifted him with many districts in the Rampur area as his own property.

Because of solving a major issue in Rohailkand, the king issued the Royal decree, appointing him the 'Mayor' of Bareilly, but due to him being severely ill, he was not able to carry out this appointment.

Whilst explaining the family legacy of Aala Hazrat ﷺ Allama Hasnain Raza Khan علیہ الرحمہ who was the son of Allama Hasan Raza Bareilvi علیہ الرحمہ writes:

"In this district, he (Sa'eedullah Khan) was awarded a property (estate), which was taken away (by the British) in 1857, and was made part of Rampur Magisterial District. The vast and well-known area of that district was a place called Dhaneli, which is present even until this day. The reason his permanent residence became Bareilly was because some pathans from Kohistan had arrived and settled here. This became a very pleasant environment for him to live in because he got the fragrance of his country (Afghanistan) by being with them."

When Sa'eedullah Khan Saaheb became old, he engrossed himself in the remembrance of Allah and spent the rest of his life in this way. He is resting today on the very property in which he used to reside. The Muslims included that land as part of the cemetery. This area is adjacent to the area called Me'meraan in Bareilly and due to its connection to him, it is known as 'Shahzaada ka Taqya'.

Sa'adat Yaar Khan

Sa'adat Yaar Khan, the son of Sa'eedullah Khan was the Minister of Financial Affairs in Delhi whilst it was under the Mogul Rule. He had left behind two famous symbols of his authority in Delhi at that time. One was the 'Bazaar Sa'adat Ganj' and the other was the 'Sa'adat Khan Canal'.

However, it is not known whether any remnants of these places still exist today, or if they were amongst the places destroyed by the hands of the invaders.

Allama Hasnain Raza Khan عليه الرحمه mentions that the Ministerial Seal (Stamp) of Sa'adat Yaar Khan remained as part of the family heirloom for a lengthy period and he remembered it being in the family during his childhood days. Allama Hasnain Raza عليه الرحمه writes that Sa'adat Yaar Khan had three sons; Azam Khan, Mu'azzam Khan and Mukarram Khan. All of them were in authoritative Royal positions.

Hazrat Muhammad Azam Khan عليه الرحمه

Muhammad Azam Khan عليه الرحمه arrived in Bareilly and held some authoritative Royal Posts. He then divorced himself from worldly affairs and remained in Bareilly continuously. He was a very pious and blessed personality. He used to reside at a place called Shahzada ka Taqya in Me'meraan. His beloved son Maulana Hafiz Kaazim Ali Khan عليه الرحمه would usually visit him on a Thursday. During every visit, he would present his respected father with a handsome gift.

Once, during the intense winter, he presented him with a very expensive shawl. Hafiz Kaazim Ali Khan عليه الرحمه presented his father, who was seated near a fire at this time, with the shawl. He took the shawl and without any concern, threw it into the fire. On seeing this, Hazrat Hafiz Kaazim Ali Khan عليه الرحمه just thought that if he knew this would happen, he would

have given the shawl to someone else. He had only just thought of this and had not uttered a single word, when Hazrat Maulana Azam Khan عليه الرحمه immediately picked the shawl out of the burning fire and said;

'Kaazim! The thing with this Faqeer is that there is no give and take situation with him. There, take your shawl.' When Hafiz Kaazim Ali Khan عليه الرحمه took the shawl in his hand, he was surprised to see that the shawl was in perfect condition and showed no signs of being thrown into the fire. Subhaan'Allah!

Hazrat Hafiz Kaazim Ali Khan ﷺ

Initially Hafiz Kaazim Ali Khan رضي الله عنه the son of Hazrat Azam Khan عليه الرحمه was appointed the 'Revenue Administrator' of Badayoun. He had under his authority a battalion of 200 riders. He had received eight villages as his property from the Royal Mogul Empire.

Hazrat Kaazim Ali Khan عليه الرحمه received Khilaafat from Hazrat Maulana Anwaarul Haq Farangi Mahalli who was the son of Hazrat Maulana Shah Noorul Haq Farangi Mahalli of Lucknow.

Hazrat Kaazim Ali Khan commemorated and hosted a Meelad un Nabi ﷺ function annually, which is in continuation in the family of Aala Hazrat رضي الله عنه till this day. Whilst discussing his ancestors, Hazrat Allama Hasnain Raza Khan عليه الرحمه writes:

'During the time of Marhoom Hafiz Kaazim Ali Khan عليه الرحمه the Mogul Empire was nearing its end. Treachery and rebellion was rife and the call for (so-called) democracy was spreading fast. When there was no way of remedying the situation, Hafiz Kaazim Ali Khan عليه الرحمه moved to Lucknow. Here, the force of the English became more powerful, and the (Mogul) empire became unstable. He also made great effort concerning the empire in Awad. He was also awarded a property in Awad, which remained until our time, but in 1954 when the Congress confiscated properties, then ours too was included in that which was to be confiscated.'

Hazrat Hafiz Kaazim Ali Khan عليه الرحمه left behind two sons, and all his properties. His two sons were Maulana Naqi Ali Khan ﷺ and Hakim Taqi Ali Khan عليه الرحمه who was a Hakim (Doctor) in Jaipur. Allama Raza Ali Khan رضي الله عنه (the Grandfather of Aala Hazrat رضي الله عنه and great ancestor of Huzoor Taajush Shariah) is amongst the first people in this family who brought the gift of in-depth knowledge.

He is the one who first blessed radiance to the Department of Ifta (Judicial Edicts) in this family. Hence, this family now dropped the sword and raised the pen instead of the sword. Now the attention of this Blessed Family turned from defending the country, to supporting and defending the Deen e Mustafa ﷺ (Religion of Islam).

Hazrat Mufti Raza Ali Khan ﷺ

Mufti Raza Ali Khan Bareilvi ﷺ was born in the year 1224 Hijri in Bareilly. He studied under the guidance of Maulvi Khaleelur Rahmaan. He graduated with distinctions at the age of 23, and became a well-recognised and distinguished scholar of his era.

He excelled in the science of Fiqh and was regarded as one of the most powerful orators of his time. His words were deeply embedded into the hearts of those who listened to his discourses.

He was blessed with being a very soft and gentle person, and was always first in conveying Salaam to the believers. He was a very pious and content personality, who was the epitome of true knowledge and humility. He was a masterful writer as well.

He was regarded as the Qutb and a Wali e Kaamil of his time. The Men of knowledge regarded him as one of the most distinguished Ulama of the Era. It was during this era that this family (of Taajush Shariah) left the positions of leadership and went towards spiritualism. Hence, in 1246 Hijri he laid the foundation for and established a Darul Ifta. Thereafter this blessed Science of Ifta became a sign of recognition for this family.

After him, his son Ra'eesul Atqiya Hazrat Allama Mufti Naqi Ali Khan ﷺ took over this responsibility of the Ifta, and after him this service was carried out by his son, the Mujaddid of the Era Aala Hazrat Ash Shah

Imam Ahmed Raza Khan ﷺ who took the Darul Ifta to new and exalted heights. Thereafter it became the responsibility of Hujjatul Islam Hazrat Haamid Raza Khan ﷺ and after him; it was taken over by Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ, who awarded this honourable responsibility to Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari, who is still fulfilling this responsibility with sincerity and dedication. Concerning the family history of the Darul Ifta, Aala Hazrat Imam Ahmed Raza Khan ﷺ himself mentioned as follows:

"By the Grace of Allah and by His Mercy, this family has been issuing Fatawa for more than 90 years. My beloved grandfather (Allama Raza Ali Khan ﷺ) fulfilled this responsibility until the end of his life. When he departed from this world, he left my respected father (Allama Naqi Ali Khan ﷺ) in his place. I took over this service from my father at the age of 14. Then after a short while, I also took the responsibility of Imaamat upon myself. Even in my youth I did not burden him with any work, and now I leave the three of you (to fulfil this responsibility)."

Allama Raza Ali Khan ﷺ also studied and excelled in Shaa'iri (Poem and Prose writing) under Mufti Sadrud'deen Azurda Delhwi who was the student of Hazrat Shah Abdul Aziz Delhwi and Allama Fazl-e-Haq Khayrabadi ﷺ. In one of his poetic stanzas he says:

"Aah! Hum par huwa Musallat wabaal-e-Farangiya
Hamhi he Maalik aur hame Aankhe Dikhayi Jaati hai(n)"

He also supported the fight for the 'Freedom of India', and in doing so he supported the first battle in 1857. He became a thorn in the side of the British, as he gave full support to those fighting against the British empire of the time. The so-called 'Lord' Hastings and General Hudson were so frustrated by his efforts that they made numerous attempts to have him killed. However, their attempts never materialised.

They even announced a reward of 500 rupees (which was a very large amount in that time) to anyone who would kill him, but this too never materialised. It is a well-known saying that, 'None can kill him whom Allah wills to keep alive, and none can save him upon whom Allah wills death.' The fact that the British put a bounty on his head, alone showed how much of an obstacle he was to the then British Empire. The British even cowardly attacked his compound once and made off with fifty horses. This was done because he supported the fighters against the British. He arranged fresh horses for the Muslim soldiers who fought against them.

After 1857, the British had full control and during this time, they were responsible for many atrocities against the people of India. During this testing time, those who held powerful positions in the earlier Mogul empire and others who wielded power, became hushed and remained in their homes, nowhere to be seen, in fear of reprisal from the British, but even in such a time, Hazrat Raza Ali Khan ﷺ showed no fear and continued his daily activities as normal. He would go to the Musjid five

times daily for Namaaz and did not allow the situation of the country to hinder him from fulfilling his Deeni responsibilities.
It is mentioned that once whilst he was alone in the Musjid, the British passed by the Musjid and entered with the intention of attacking and beating up whoever was inside the Musjid. They entered and found nobody there, even though Hazrat Raza Ali Khan ﵁ was engrossed in Ibaadat. Despite the fact that they entered, by the Grace of Allah they were unable to see him. Almighty Allah blinded them to his presence in the Musjid.

When Maulana Ahmadullah Shah and General Bakht Khan attacked Muradabad, he was in the front lines amongst those who fought for the freedom of the Indian people. Hazrat Raza Ali Khan ﵁ took Bai'at at the blessed hands of Hazrat Shah Fazl-e-Rahmaan Ganj Muradabadi ﵁ who was the student of Shah Abdul Aziz Delhwi and the Khalifa of Shah Muhammad Afaaq Mujaddidi Naqshbandi Delhwi.

He was also blessed with the Khilaafat in the Naqshbandiya order and he initiated his disciples into the Naqshbandi order. Hazrat Raza Ali Khan ﵁ passed from this mundane world on the 2nd of Jamadil Ula 1286 Hijri.

His Blessed Mazaar Shareef is at the old City Qabristaan in Bareilly Shareef.

Sayyidul Atqiya Allama Naqi Ali Khan ﷺ

Sayyidul Atqiya Hazrat Allama Maulana Mufti Naqi Ali Khan Bareilvi ﷺ son of Maulana Shah Raza Ali Khan ﷺ was born in Bareilly in Rajab 1246 Hijri.

He acquired his basic and higher education under the care of his beloved father Hazrat Raza Ali Khan ﷺ. He was the true example of his father and ancestors and was the embodiment of knowledge, wisdom, spiritualism and humility. Since his childhood, he was known to be pious and steadfast in Deeni matters.

He is a personality who always absorbed in the love of Allah and His Beloved Nabi ﷺ. He always loved those with Imaan and he was firm against those who were the enemy of Allah and His Rasool ﷺ. He was also blessed with being a prolific writer. He authored many books, amongst which are:

1. Tafseer Surah Alam Nashrah
2. Suroorul Quloob Fi Zikril Mahboob
3. Wasila An Najaah
4. Jawaahirul Bayaan Asraaril Arkaan
5. Usool Ar Rashaad
6. Hidaayatul Bariya Ila Shariatil Ahmadiya

7. Izaaqatul Athaam Li Maani'i Maulood wal Qiyaam
8. Izaalatul Awhaam
9. Tazkiyatul Iqaan
10. Fadlul Ilmi Wal Ulama
11. Ahsanul Wi'aa Li Adaabid Dua

With the exception of the aforementioned, he also wrote many other books and treaties. He was blessed with Khilaafat and Ijaazat in all Silsilas from Taajedaar-e-Marehrah Mutahira Hazrat Sayed Shah Aale Rasool Ahmadi ﵁ on the 5th of Jamadil Aakhir 1294 Hijri. He was also conferred the Sanad-e-Hadith at this time.

On the 26th Shawwal 1295 Hijri, he performed Hajj, even though he was very ill and weak. During this trip he was conferred the Sanad of Hadith from Shaykh Al Haram Hazrat Sayed Zayni Dahlaan ﵁ and from other Ulama of Makkah as well. Like his father, Allama Raza Ali Khan ﵁, Hazrat Allama Naqi Ali Khan ﵁ was also a talented and dedicated Mufti. He was blessed with being the father of Aala Hazrat Imam Ahmed Raza Khan ﵁. He was blessed with glad-tidings about the birth of the Great Mujaddid, even before his birth. Few days before the birth of Imam Ahmed Raza Khan ﵁, Allama Maulana Naqi Ali Khan ﵁, had a wonderful dream. He immediately disclosed this dream to his father Allama Maulana Raza Ali Khan ﵁, who interpreted this dream by saying:

‘This is a sign that you are going to be the father of a child, a male, who will grow up to be pious and knowledgeable. His name will gain prominence from East to West.’

This was the good news that was given to Allama Maulana Naqi Ali Khan ؓ concerning the birth of none other than the ‘emerald from amongst the Treasures of Almighty Allah’ and the ‘sweet-scented rose from the fragrant garden of the Holy Prophet ﷺ’, Aala Hazrat Ash Shah Imam Ahmed Raza Khan ؓ.

Hazrat Allama Naqi Ali Khan ؓ passed from this mundane world in Zilqaddah 1297 at the age of 51, and is resting beside his beloved father. His Mazaar Shareef is at the well-known City Qabristaan in Bareilly Shareef.

Aala Hazrat Imam Ahmed Raza Khan ؓ

Aala Hazrat Imam Ahmed Raza Khan ؓ is the Mujaddid of the 14th Century Hijri and has been blessed with such excellence due to his love for Allah and His Rasool ﷺ that he is known throughout the world as the Imam-e-Ahl-e-Sunnat.

Aala Hazrat ؓ was undoubtedly a true Aashiq-e-Rasool ﷺ whose every breath was spent in the love of Allah and His Beloved Nabi ﷺ. He fought the enemy of Allah and His Rasool ﷺ his entire life, especially the anti-Sunni forces, such as the corrupt and accursed Wahabi and Deobandi

movements. He was the true example of 'Love for the Sake of Allah, and hate for the sake of Allah'.

Imam Ahmed Raza Khan ﷺ was born on a Monday, the 10th of Shawwal 1272 A.H. (14th June 1856), at the time of Zuhr Salaah in a place called Jasoli, which is in the city of Bareilly Shareef, India.

The name that was given to him at birth was the beautiful name 'Muhammad'. The name corresponding to the year of his birth was 'Al Mukhtar'. His grandfather, a great Scholar of the Ahle Sunnah Wa Jama'at, Allama Maulana Raza Ali Khan ﷺ, also gave the young child the beautiful name 'Ahmed Raza.' It was by this name that he is famously known. Much later in his life, Aala Hazrat ﷺ added the title 'Abdul Mustafa' to his name signifying his great love and respect for Sayyiduna Rasoolullah ﷺ.

He was a very handsome personality. He had very beautiful eyes, a broad forehead that always shone brightly, a bright and handsome face, firm nose, a very beautiful voice, a broad chest filled with the knowledge and wisdom of Deen, and beautiful feet that were firm on the Siraat-e-Mustaqeem.

Aala Hazrat ﷺ was so gifted and intelligent that there was no need for him to study beyond the fourth Kitaab of his course under the tutorship of any of his teachers. He studied the remaining Kitaabs by himself and used to ask his teachers to test him. Once, his teacher asked him,

'Mia! Are you a Jinn or a human being? It takes me so much time to teach a lesson, but it does not take you much time to learn the same lesson.' Aala Hazrat رضي الله عنه answered, 'Praise be to Allah that I am a human.'

The above incident explains the powerful memory and intelligence of Huzoor Taajush Shariah Qibla. There is no doubt that he has inherited his knowledge, wisdom, mystical abilities and intellect from his blessed great grandfather Huzoor Aala Hazrat Imam Ahmed Raza Khan رضي الله عنه.

In the year 1294 A.H. at the age of 22, Sayyiduna Aala Hazrat رضي الله عنه became the Mureed (Disciple) of Imam-ul-Asfiya, Sayyiduna Shah Aale Rasool Marehrawi رضي الله عنه. The incident surrounding the Bai'at (Spiritual Allegiance) and Khilaafat (Spiritual Successor-ship) of Aala Hazrat رضي الله عنه is as follows,

'Once, Hazrat Maulana Abdul Qaadir Badayouni رضي الله عنه came to Bareilly Shareef. He invited Aala Hazrat رضي الله عنه to go to Marehrah Shareef with him. Sayyiduna Aala Hazrat رضي الله عنه accepted his invitation and they both set off to Marehra Shareef. When they arrived at the station in Marehrah Shareef, Aala Hazrat رضي الله عنه said, 'I am receiving the fragrance of my Murshid.'

When they reached the Khanqah-e-Barakaati and entered, Sayyiduna Shah Aale Rasool رضي الله عنه saw Aala Hazrat رضي الله عنه and said, 'Come in. I have been awaiting your presence for a long time.'

Sayyiduna Shah Aale Rasool ﷺ immediately initiated Aala Hazrat ﷺ as a Mureed and blessed him with Khilaafat and Ijaazat in all the Sufi Silsilas. Thus, Aala Hazrat's ﷺ Peer-o-Murshid (Spiritual Guide) was Hazrat Sayyiduna Shah Aale Rasool Marehrawi ﷺ.

Hazrat Sayyiduna Abul Husain Noori Barakaati ﷺ, who later also became the Peer-o-Murshid of Ghaus ul Waqt Huzoor Mufti e Azam Hind Ash Shah Imam Mustafa Raza Khan ﷺ, was also present in this spiritual gathering. He was also a great Wali and needed no introduction to Sayyiduna Aala Hazrat ﷺ. To benefit those who were present and to make them aware of the exalted calibre and status of Aala Hazrat ﷺ, he asked Hazrat Sayyiduna Shah Aale Rasool ﷺ a question. He asked,

'Huzoor! The ritual here at Marehrah Shareef is that if any person comes here, and after becoming Mureed desires to attain Khilaafat and Ijaazat, then we ask him to perform Mujaahida (spiritual exercises in the path of Allah). We also give him dry bread to eat as part of his spiritual training. After this, if we find him truly deserving, we grant him Khilaafat and Ijaazat in one or two Silsilas, but you have blessed this young man with Khilaafat and Ijaazat of all the Silsilas, and even commanded him to look at and verify all the Kitaabs, which you have written. Why is this so?' Sayyiduna Shah Aale Rasool ﷺ answered with the following words, 'O People! You do not know Ahmed Raza. Others who come here need to be prepared (trained) before receiving Ijaazat and Khilaafat, but Ahmed Raza Khan has come prepared from Almighty Allah. All he needed was a connection (Nisbat) and this is why I made him Mureed.'

Hazrat Sayed Shah Aale Rasool رضي الله عنه then said, ‘I always wept in the fear of Almighty Allah that if on the day of Qiyaamah, He questioned me concerning what I had brought for Him from the world, then I would have no answer. However, today, that fear no longer exists. If on the day of Qiyaamah the Almighty asks, ‘O Aale Rasool! What have you brought for Me?’ then, I will immediately present Imam Ahmed Raza Khan رضي الله عنه to my Creator.’

This highly spiritual event alone explains the status of Aala Hazrat Azeem ul Barkat, Imam Ahmed Raza Khan رضي الله عنه.

Sayyiduna Aala Hazrat رضي الله عنه spent much of his time refuting those who insulted the dignity of the Holy Prophet ﷺ. He left no stone unturned in safeguarding the dignity and integrity of Holy Prophet ﷺ, in spite of being personally attacked by the deviants. These personal attacks did not bother him in the least bit! The adversaries of Aala Hazrat رضي الله عنه levelled many accusations and tried desperately in defending their kufr statements. After much proofs, when it became absolutely clear to Aala Hazrat رضي الله عنه that certain misguided individuals were not prepared to withdraw their Kufr statements and make Tauba. Aala Hazrat رضي الله عنه passed the ‘Fatwa-e-Takfeer’ on these people in order to protect Islam and the Muslim Ummah. Sayyiduna Aala Hazrat Imam Ahmad Raza Khan رضي الله عنه left this mundane world on Friday the 25th of Safar 1340 A.H. (28 October 1921) at 2.38 p.m. It was the exact time of the Jummah Azaan.

A saint of Syria, who was in the Baitul Muqaddas, dreamt of the Holy Prophet ﷺ. In his dream, the saint saw many Sahaba-Kiraam (ridwaanullahi ta Aala Alaihim Ajma'in) seated around the Holy Prophet ﷺ. All of them seemed to be waiting for someone.

The saint says that in his dream, he asked, 'Ya Rasool'Allah ﷺ! Who is being expected?' The Holy Prophet ﷺ replied, 'Ahmed Raza Khan.' The blessed saint then asked, 'Who is Ahmed Raza Khan?' The Holy Prophet ﷺ answered, 'An Aalim from Bareilly.'

When this saint awoke, he immediately journeyed from Syria to Bareilly Shareef to meet Aala Hazrat ﷛, but to his dismay, he learnt that Aala Hazrat ﷛ had already departed from this world.

The Mazaar Shareef Aala Hazrat ﷛ is situated in Mohalla Saudagran, Bareilly Shareef in India (U.P.). During the Urs Shareef of Sayyiduna Aala Hazrat ﷛, hundreds of thousands of Muslims from all over the world present themselves in Bareilly Shareef to partake in the Urs Shareef of the Mujaddid of Islam, Sayyiduna Aala Hazrat ﷛.

May Almighty Allah shower his choicest blessings upon the Mazaar-e-Anwar of this great Saint of Islam. Aameen.

Ustaaz-e-Zaman Maulana Hasan Raza Khan ﵁

Ustaaz-e-Zaman Hazrat Allama Maulana Hasan Raza Khan ﵁ also known as Hasan Raza Bareilvi was the son of Hazrat Naqi Ali Khan ﵁ and brother of Aala Hazrat Imam Ahmed Raza Khan ﵁. He was born on the 22nd Rabi ul Awwal 1276 Hijri (19 October 1859).

Hazrat Hasan Raza Khan ﵁ acquired his knowledge at the feet of his beloved father Allama Naqi Ali Khan ﵁ and from his elder brother, Huzoor Aala Hazrat ﵁. He was a very gentle and blessed personality. He was said to be very wise and intelligent.

He completed his academic studies with distinctions. He had a deep love for Shaa'iri (poetry and prose) and thus journeyed to Rampur where he further studied Shaa'iri under the then famous Shaa'ir (Poet) Daagh Delhwi. He also studied Shaa'iri under his elder brother Huzoor Aala Hazrat ﵁.

He was also a masterful writer and authored many books. Amongst his well-known books is the compilation of his Naatiya Shaa'iri, namely Zauq-e-Naat. He also wrote Deen-e-Hasan and 'Aina-e-Qiyaamat', which is a detailed discussion on the Battle of Karbala.

After performing Hajj and Ziyaarat, Hazrat Hasan Raza Khan ﵁ passed from this mundane world in 1326 Hijri (1908). His Mazaar Shareef is

located at the City Qabristaan in Bareilly Shareef. Maulana Hasan Raza Khan ؓ had three sons and a daughter;

1. Farooq Raza Khan who passed away as a child
2. Hakeem Husain Raza Khan
3. Allama Hasnain Raza Khan
4. One Daughter Anwaar Faatima

Hazrat Muhammad Raza Khan ؓ

Hazrat Muhammad Raza Khan ؓ was the youngest brother of Huzoor Aala Hazrat ؓ and due to this Aala Hazrat ؓ shared a special love for him. He was dearly loved by Aala Hazrat ؓ and Maulana Hasan Raza ؓ. His mother nurtured and cared for him like her other children, with love and affection. Like her other sons, Hazrat Husaini Khaanam رضی اللہ تعالی عنہا (wife of Aala Hazrat ؓ) blessed them with basic education and groomed them with good morals and character.

He acquired his higher education under the guidance of his beloved father Hazrat Naqi Ali Khan ؓ and from his elder brother Aala Hazrat ؓ. He studied Shaa'iri under his brother Maulana Hasan Raza Khan ؓ. He was blessed with taking Bai'at at the hands of Hazrat Sayed Shah Abul Husain Ahmad-e-Noori Marehrawi ؓ. He was conferred the Khilaafat and Ijaazat by his elder brother Huzoor Aala Hazrat ؓ.

He married into an influential family and was blessed with a daughter named Faatima Begum. He married his one and only daughter to the son of his brother, in other words he married her to Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ. She was a very blessed and pious personality. She spent her entire life sincerely serving Huzoor Mufti e Azam Hind as a faithful wife. She is known to the Mureeds and well-wishers of Huzoor Mufti e Azam Hind ﷺ as 'Peerani Amma' رضی اللہ تعالی عنہا. She was regarded as a great Waliyah of her time.

Peerani Amma رضی اللہ تعالی عنہا was well known for her piety and her generosity and affection towards the poor and needy. She never turned a beggar away empty handed and always blessed them with something from the house. After passing from this world, she was laid to rest at the feet of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ inside the Dargah-e-Aala Hazrat.

Hazrat Muhammad Raza Khan ﷺ performed Hajj in the company of Aala Hazrat Imam Ahmed Raza Khan ﷺ and his nephew Huzoor Hujjatul Islam ﷺ in 1323 Hijri. He assisted his beloved Brother Aala Hazrat ﷺ on this trip during the compilation of 'Ad Daulatul Makkiyah'.

He also remained in the assistance of Aala Hazrat ﷺ in the Darul Ifta at Bareilly Shareef. Whenever questions pertaining to fosterage came to Aala Hazrat ﷺ he would forward them to Hazrat Muhammad Raza ﷺ as this was his expertise.

He journeyed from this mundane world around 1938 Hijri and his Janaazah Salaah was performed by his beloved nephew and son in law, Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ. His blessed Mazaar Shareef is at the City Qabristaan in Bareilly Shareef.

Hujjatul Islam Allama Haamid Raza Khan ﷺ

Ra'eesul Ulama, Taajul Atqiya, Shaykh ul Muhad'ditheen, Hujjatul Islam Hazrat Allama Maulana Haamid Raza Khan ﷺ was born in the blessed city of Bareilly. He is the paternal grandfather of Huzoor Taajush Shariah.

He attained his knowledge at the feet of his blessed father, Sayyiduna Aala Hazrat Azeem ul Barkat ﷺ. He attained proficiency in the Sciences of Hadith, Islamic Jurisprudence, Tafseer etc., and graduated with distinctions at the tender age of nineteen.

His blessed father admired Hujjatul Islam for his sincerity and dedication in gaining knowledge. Aala Hazrat ﷺ loved him so dearly, that he said:

'Hamidum min'ni Wa Ana Min Haamid'
'Haamid is from me and I am from Haamid'

This statement of Huzoor Aala Hazrat ﷺ concerning Huzoor Hujjatul Islam was also glad-tidings concerning his spiritual successor in generations to come. Huzoor Aala Hazrat said this, as he knew that his family tree would continue from Huzoor Hujjatul Islam ﷺ.

If one looks at the family tree of Aala Hazrat رضي الله عنه one will see that Sarkaar Mufti e Azam Hind رضي الله عنه had no surviving sons, and was blessed with only surviving daughters. Therefore, the lineage of Huzoor Aala Hazrat رضي الله عنه actually continued from Huzoor Haamid Raza Khan رضي الله عنه, and this has come down in succession of lineage and spiritual succession to Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla.

Huzoor Hujjatul Islam رضي الله عنه was a very handsome personality. He was very fair in complexion and his face shone like a bright light. All those who saw him could not compare him to others they had seen.

Huzoor Hujjatul Islam رضي الله عنه was the Mureed and Khalifa of Noorul Aarifeen, Hazrat Sayyid Shah Abul Husain Ahmad-e-Noori رضي الله عنه. His Spiritual Master was from amongst the great Masha'ikh of Marehrah Mutahira. Hazrat Abul Husain Ahmad-e-Noori رضي الله عنه had immense love for his beloved disciple and guided him with his rays of spiritualism along the path of mysticism.

Hazrat Noori Mian رضي الله عنه was the Mureed and Khalifa of Khaatim ul Akaabir Hazrat Sayyid Shah Aale Rasool Marehrawi رضي الله عنه who was the Peer-o-Murshid of Aala Hazrat Azeem ul Barkat رضي الله عنه. In addition, he was blessed with Khilaafat by Sayyiduna Aala Hazrat رضي الله عنه.

He is the eldest son of Aala Hazrat Imam Ahmed Raza Khan Faazil-e-Bareilly رضي الله عنه. He was the reflection of his father in appearance and spirituality, and was the true successor of his blessed father. His personality was a shining example of the Truth of Islam.

In addition to his inner spiritual beauty, Almighty Allah blessed him with outer beauty as well.

As mentioned earlier, all those who saw Hujjatul Islam have said that never have they seen in their era, such a handsome and beautiful personality. A large number of people accepted the pure religion of Islam only by looking at his blessed face.

The excellence of his handsomeness was such, that anybody who saw him would say, 'Haaza Hujjatul Islam' meaning, 'This is the Proof of Islam'. When Hujjatul Islam ﷺ travelled to the Holy cities of Makkatul Mukarramah and Madinatul Munawwarah for Hajj and Ziyaarah, he was blessed with meeting great scholars such as Hazrat Shaykh Sayyid Husain Dab'baagh ﷺ and Sayyidi Maaliki Turki ﷺ.

After meeting Hujjatul Islam ﷺ, both these learned scholars said: 'From the Learned and Talented Personalities in India, we have never met anybody that was more fluent and commanding in the Arabic Language, than Hujjatul Islam.'

Hujjatul Islam ﷺ served the Muslim Ummah in many ways. He encouraged them to become self-sufficient and not to remain labourers and slaves of the West. In 1925, he held a conference in Muradabad under the banner of 'All India Sunni Conference', in which he explained to the Muslims the importance of being self-sufficient. He delivered an inspiring lecture in which he pointed out the importance of Muslims

strengthening their financial positions and removing themselves from dependency. A few excerpts from his lecture are being quoted below:

'Our only means of income today is as labourers or as public servants. The situation has become so bad, that even the Hindu Nawaabs do not employ Muslims anymore. As for jobs in government, our applications never seem to reach the proper authorities, and even if they do, it takes years to process, by which time; a person is soaked in debt. By the time he receives a job, his debts are so vast that the meagre government salary is not enough to pay off these debts. Even if he gets the job, then because of the large number of Hindus in high positions, he is always being watched (and can be removed for a minor reason). We must realise that our incomes should not be confined to such jobs. We should learn different trades and gain expertise in various fields. We should start businesses and factories, so that our socio-economic conditions may be strengthened. Today all our certificates and diplomas are not accepted. We do not have the proper finances to educate our children. If we had some type of profession or trade, then today we would not have been dependant like the way we are. Today, if a person loses his job, he and his family are destroyed, as he has no other means of dependable income. We should now completely forget the thought of labouring. Labouring has never given success to any nation in the world. Muslims should become professionals and tradesman if they wish to gain economic and financial stability.'

Hujjatul Islam ؓ journeyed from this world into the hereafter on the 17th of Jamadil Ulaa co-inciding with 23rd May 1943 whilst in the Tashahud position in Namaaz.

The demise of Huzoor Hujjatul Islam was a sore loss to the entire Sunni community. A loss that was felt throughout the world, as the radiant sun of Aala Hazrat ؓ had come to set. Hundreds of thousands of devotees and Mureeds gathered for his Janaazah Salaah, which was performed, by his Khalifa, Muhad'dith-e-Azam Pakistan, Maulana Sardaar Ahmad ؓ.

His Mazaar-e-Paak is beside his blessed father Sayyiduna Aala Hazrat ؓ.

Ghaus ul Waqt Huzoor Mufti e Azam Hind, Imam Mustafa Raza Khan Qaadiri ؓ

Aftaab-e-Ilme Ma'rifat, Mahtaabe Rushd-o-Hidaayat, Shamsul Arifeen, Qutb ul Waqt, Ghaus ul Waqt, Mujaddid ibn Mujaddid, Huzoor Mufti e Azam Hind Ash Shah Imam Mustafa Raza Khan ؓ is the maternal grandfather of Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari ؓ.

Ghaus ul Waqt, Huzoor Mufti e Azam Hind ؓ was born on Monday, 22nd of Zul Hijjah 1310 AH (18 July 1892) in the beautiful city of Bareilly Shareef, India. It was in this very city that his illustrious father, the Mujaddid (Reviver) of Islam, Imam-e-Ahle Sunnat, Aala Hazrat Ash Shah Imam Ahmed Raza Khan Al Qaadiri ؓ was born.

At the time of the birth of Ghaus ul Waqt, Huzoor Mufti e Azam Hind ﵁ his distinguished father was in Marehrah Shareef, which is one of the great spiritual centres of the Sunni World.

On that very night, Sayyiduna Aala Hazrat ﵁ dreamt that he had been blessed with a son and in his dream he named his son 'Aale Rahmaan'. Hazrat Makhdoom Shah Abul Husain Ahmadi-e-Noori ﵁, one of the illustrious Qutbs of Marehrah Shareef, named the child 'Abul Barkaat Muhiy'yuddeen Jilani'.

Huzoor Mufti e Azam Hind ﵁ was later named 'Mustafa Raza Khan'. His Aqeeqah was done on the name 'Muhammad', which was the tradition of the family. Upon the birth of Ghaus ul Waqt, Mufti e Azam Hind ﵁ Sayyiduna Shah Abul Husain Ahmadi-e-Noori ﵁ said to Aala Hazrat ﵁, 'Maulana! When I come to Bareilly Shareef, then I will definitely see this child. He is a very blessed child.'

As promised, when Sayyiduna Abul Husain Ahmad-e-Noori ﵁ went to Bareilly Shareef, he immediately summoned to see Mufti e Azam Hind ﵁ who was only six (6) months old at the time. Sayyiduna Noori Mia ﵁, as he was also famously known, congratulated Aala Hazrat ﵁ and said,

'This child will be of great benefit to the Deen and through him the servants of Almighty Allah will gain immense benefit. This child is a Wali. Through his blessed sight, thousands of stray Muslims will become firm on the Deen. He is a sea of blessings.'

On saying this, Sayyiduna Noori Mia ﷜ placed his blessed finger into the mouth of Mufti e Azam Hind ﷜ and made him a Mureed. He also blessed him with Ijaazat and Khilaafat at the same time. Not only did he receive Khilaafat in the Qaadiri Silsila (Order), but also in the Chishti, Naqshbandi, and Suharwardi orders as well. He also received Khilaafat from his blessed father, Huzoor Aala Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaadiri ﷜.

Huzoor Mufti e Azam Hind ﷜ was very well built and handsome, with a round face, which was very radiant. His holy face seemed like drops of Noor were raining on it. He had big beautiful eyes, which were glittering and alert, broad eyebrows, thin eyelashes, bright tan fingers, a well groomed beard, which was white and soft like silk, a moustache, which was not very big and not too thin. His nose was firm, and he had a broad forehead, and small beautiful teeth like pearls. He had a firm neck, and his back was slightly bent. He had broad wrists, full palms, and firm and beautiful feet. Those who see Huzoor Taajush Shariah today say that he resembles Huzoor Mufti e Azam Hind ﷜ in features.

Huzoor Mufti e Azam Hind, Imam Mustafa Raza Khan ﷜ possessed great heights of noble character, moral values, kindness, sincerity, love and humility. He never refused the invitation of any poor Muslim. He always stayed away from those who were very wealthy and lavish. He was the possessor of great moral and ethical values. It is stated that once Akbar Ali Khan, a Governor of U.P. came to visit Huzoor Mufti e Azam Hind ﷜. Sarkaar Mufti e Azam Hind ﷜ did not meet him but left to a place called

Puraana Shahar (Old City) to visit a poor Sunni Muslim who was very ill and at the doorstep of death.

On another occasion, Fakhrudeen Ali Ahmad, the President of a Political Party, came to visit Huzoor Mufti e Azam Hind رضي الله عنه but was refused this opportunity. Many other proud ministers had also come to meet Huzoor Mufti e Azam Hind رضي الله عنه but met with the same fate. This was due to his extreme dislike for politics and involvement in worldly affairs.

Huzoor Mufti e Azam Hind رضي الله عنه never fell short in serving those who came to visit him. When, he was physically fit, he would go into the visitors section and ask each person whether he had eaten or not. He would ask them if they partook in tea or not. He would continuously enquire as to whether they were experiencing any difficulties or not. It was often seen that he would personally carry the dishes into the house for the visitors! He was definitely blessed with the characters of the 'Salf-us-Saliheen' or 'The Pious Predecessors'.

Huzoor Mufti e Azam Hind Imam Mustafa Raza Khan رضي الله عنه was a beautiful example of hospitality and humility. If he reprimanded a certain person for doing something un-Islamic or if he became displeased with anyone for some reason or the other, he would also explain to the person in a very pleasant way and would later try to cheer that person up. He would then make Dua in abundance for such a person.

His Mureeds (Disciples), on many occasions, would recite Manqabats (Poetry) in his praise. On hearing such Manqabats he would say,

'I am not deserving of such praise. May Allah make me deserving!'

Many people came to him for his blessings. Others would come for Taweez. He never refused anyone. It is not known how many homes were being supported through the kindness and hospitality of Huzoor Mufti e Azam Hind Imam Mustafa Raza Khan ﷺ. He always served those who came from far and near to the best of his means. He would even give most of his visitors' train and bus fares to travel. In winter, he would give warm clothes, warm sheets and blankets to the poor and the needy.

Huzoor Mufti e Azam Hind Imam Mustafa Raza Khan ﵁ blessed many Ulama-e-Kiraam with Khilaafat and personally tied the Amaama (Turban) on their heads. He gave cloaks, turbans and hats to many people. Once, during winter, a few of the Khaadims were present with Huzoor Mufti e Azam Hind ﵁. He was resting on his bed whilst covered with a shawl. A certain Maulana Abu Sufyaan touched Mufti-e-Azam's ﵁ shawl and commented as to how beautiful it was. Huzoor Mufti e Azam Hind ﵁ immediately removed the shawl and presented it to him. Although the Maulana refused to accept it, Huzoor Mufti e Azam Hind ﵁ insisted that he have it.

All of his Mehfils were full of knowledge and Barakah. He easily answered many questions on Tasawwuf. It seemed as if the rains of mercy and rays of Noor were spread all over his Mehfils.

Huzoor Mufti e Azam Hind ﷛ married the blessed daughter of his paternal uncle, Hazrat Muhammad Raza Khan ﷛. He had six daughters and one son, Hazrat Anwaar Raza ﷛, who passed away during childhood. Huzoor Mufti e Azam Hind, Imam Mustafa Raza Khan ﷛ was aware of the actual time of his Wisaal. On the 6th of Muharram (1981) he said,

'All those who intended to become my Mureed, but for some reason or the other could not come to me, I have made all of them Mureed and I have given their hands into the hand of Sayyiduna Ghaus e Azam ﷛.'

The marvellous star of Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷛, the glitter and the hope of the hearts of millions throughout the world, the Mujaddid of the 15th Century, the Imam of his time, Huzoor Sayyidi Sarkaar Mufti-e- Azam-e-Hind ﷛ left this mundane world to Journey into the hereafter at 1.40 a.m. on the eve of the 14th of Muharram 1402 A.H. (1981).

Huzoor Sayyidi Sarkaar Mufti e Azam Hind's ﷛ Mazaar Shareef is situated in Mohalla Saudagran, Bareilly Shareef. Every year thousands of Mureeds and devotees of Huzoor Mufti e Azam Hind ﷛ present themselves at Bareilly Shareef for his Urs Mubaarak.

Hazrat Ibrahim Raza Khan ﷺ

Umdatul Mufasireen Hazrat Ibrahim Raza Khan (alias) Jilani Mia ﷺ is the son of Huzoor Hujjatul Islam ﷺ and the beloved father of Sayyidi Taajush Shariah.

He was born on the 10th of Rabi ul Aakhir 1325 Hijri (1907) in Bareilly Shareef. His birth pleased his grandfather Aala Hazrat ﷺ dearly. Aala Hazrat ﷺ called the Azaan and Iqaamat in his ears, chewed a date and placed it in his mouth. Aala Hazrat's ﷺ brother Ustaaz-e-Zaman Hazrat Hasan Raza Khan ﷺ was also very pleased when he heard of his birth.

Aala Hazrat ﷺ prepared a great feast for his Aqeeqah. All the students of the Madrassa were fed according to their wishes. In other words, those from Africa were fed according to their wishes and those from India were fed according to their wishes. Aala Hazrat ﷺ made sure that all the students were very happy during this invitation.

According to the family tradition, he was named Muhammad. His father then added the name Ibrahim. His mother always called him Jilani Mia, and his title was Mufas'sir-e-Azam Hind ﷺ.

When he was four years, four months and four days old, Aala Hazrat ﷺ hosted a gathering for his Bismillah Khwaani (commencement of Islamic studies). This was on a Thursday, the 14th of Sha'baan 1329. Aala Hazrat ﷺ also invited many people and Niyaz was distributed.

He studied the Holy Quran and the Urdu language under the care of his beloved mother. When he was 7 years old, he was enrolled at the world renowned Darul Uloom Manzar-e-Islam in Bareilly Shareef. He studied under great Ulama such as Maulana Ahsaan Ali Saahib Muhad'dith Faizpuri, his father Hujjatul Islam Maulana Haamid Raza Khan and Hazrat Maulana Sardaar Ahmed Muhad'dith-e-Pakistan (ridwaanullahi ta Aala Alaihim ajmaeen).

He qualified as an Aalim and Faadil at the age of 19 years and four months, in the year 1344 and Huzoor Hujjatul Islam ﷺ tied the turban on his head, and blessed him with the Khilaafat.

Hazrat Mufas'sir-e-Azam ﷺ married the daughter of his uncle, Huzoor Mufti e Azam Hind ﷺ. Aala Hazrat Imam Ahmed Raza Khan ﷺ arranged this marriage. Amongst his children are; Rehan e Millat Hazrat Maulana Rehan Raza Khan عليه الرحمه, Hazrat Tanweer Raza عليه الرحمه, Huzoor Taajush Shariah Allama Akhtar Raza Khan, Hazrat Qamar Raza Khan عليه الرحمه, and Hazrat Mannan Raza Khan. Once Huzoor Mufti e Azam Hind ﷺ said,

'When Huzoor Hujjatul Islam ﷺ passed away, then Jilani Mia ﷺ was not here. When he returned, then some people had reservations about his Khilaafat, so I said that if some of them have reservations concerning whether his blessed father gave him the Khilaafat, then I too hereby bestow the Khilaafat upon him. Now, none should have any objections. Due to my support for him, many people now supported him and the Madrassa was given into his control.'

He passed from this world on a Monday, the 11th of Safar 1385 Hijri (12th June 1965). The following day, his Janaazah Salaah was prayed at the Islamia Inter College. Mufti Sayyid Muhammad Afzal Husain performed the Janaazah Salaah.

Mufti Muhammad Afzal Husain, Maulana Muhammad Ahsaan Ali, Maulana Sayyid Aarif Ali, Janaab Sayyid Ijaaz Husain and Janaab Muhammad Ghaus Khan lowered Hazrat into his Mazaar. His Mazaar Shareef is in the Dargah of Aala Hazrat ﷺ in Bareilly Shareef.

MAULANA HAM'MAD RAZA KHAN عليه الرحمه

Hazrat Maulana Ham'mad Raza Khan عليه الرحمه also known as Nu'mani Mia was the younger son of Hazrat Huzoor Hujjatul Islam ﷺ. In other words, he was the paternal uncle of Huzoor Taajush Shariah. He was born in Bareilly Shareef in 1334 Hijri (1916).

Plague had affected Bareilly and many parts of Northern India. The people of Bareilly regarded Hazrat Nu'mani Mia's birth as a good omen for them, because the plague ended at his birth. Even though he was also affected by the plague at birth, he was completely cured of it.

Once, Aala Hazrat Imam Ahmed Raza Khan ﷺ wrote a letter to Allama Shah Abdus Salaam عليه الرحمه who is the father of Khalifa e Aala Hazrat Burhan-e-Millat Hazrat Burhan ul Haq Jabalpuri ﷺ who was his Beloved Mureed and Khalifa. In it, Aala Hazrat ﷺ wrote:

‘My young grandson (Nu’mani Mia) was also severely affected by it (the plague) but Alhamdu Lillah; all of them were blessed with cure from it, one after the other.’

Nu’mani Mia عليه الرحمه spent most of his time in the company of his beloved father and went on many spiritual and religious expeditions with him. He acquired his Islamic education under the watchful eye of his father. He married Sayyidah Taahira Khatoon, the daughter of Janaab Sayed Hasan Saaheb in 1357 Hijri. After the passing away of Huzoor Hujjatul Islam ﷛ he decided to migrate to Karachi, where he lived for the remainder of his life.

He passed away in 1365 Hijri and was laid to rest in Karachi. His children also live in Karachi.

Hakim Husain Raza Khan عليه الرحمه

Amongst the children of Ustaaz-e-Zaman Allama Hasan Raza Khan ﷛ the eldest surviving son was Hakim Husain Raza Khan. He was born in 1306 Hijri in Mohalla Saudagran in Bareilly Shareef.

He acquired his early education under the care of his respected mother. He studied further under his beloved father and his respected uncle. He later went to Lucknow where he studied and excelled in Hikmat (Medicine). He became a reputed and well-known Hakim of his time.

He married twice. He was first married to the middle daughter of Aala Hazrat ﷺ. From his first wife he had three sons; Murtuza Hasan Khan, Idrees Raza Khan and Jarjais Raza Khan; and from the second marriage he had a son and a daughter; Yunus Raza Khan and Ghausiya Begum. He migrated with his family to Pakistan in 1956.

Ustaaz ul Ulama Allama Hasnain Raza Khan رضي الله عنه

Hazrat Hasnain Raza Khan رضي الله عنه was born in Bareilly Shareef in 1310 Hijri. He was the son of Allama Hasan Raza Khan رضي الله عنه. Hazrat Hasnain Raza Khan رضي الله عنه was six months older than Huzoor Mufti e Azam Hind رضي الله عنه. However, he always said,

> 'I am six months older than Huzoor Mufti e Azam Hind رضي الله عنه,
> but he is much more exalted than I am.'

Hazrat Hasnain Raza Khan رضي الله عنه was the nephew, student, son in law and Khalifa of Huzoor Aala Hazrat رضي الله عنه. He acquired his basic knowledge at home. He later continued his studies under the guidance of the learned teachers at Darul Uloom Manzar-e-Islam in Bareilly Shareef. He also studied together with Huzoor Mufti e Azam Hind رضي الله عنه under the guidance of Huzoor Hujjatul Islam Allama Haamid Raza Khan رضي الله عنه.

After graduating with distinctions, he taught at the Darul Uloom Manzar-e-Islam. He worked hard in publishing works of the great Scholars of Ahle

Sunnat. In attempting to do so, he established the 'Hasani (Printing) Press'.

He was also instrumental in inaugurating the monthly 'Ar Raza' magazine. Due to his engrossment in publishing and in preparing the Monthly Ar Raza Magazine, he was unable to give time to teaching anymore and thus moved on to working with books etc.

He was also a masterful poet like his father. He would present his Kalaams for correction to Aala Hazrat ﵁. Hazrat Hasnain Raza Khan ﵁ was the Mureed of Hazrat Sayed Shah Abul Husain Ahmad-e-Noori ﵁. Aala Hazrat ﵁ blessed him with Ijaazat and Khilaafat in the four Silsilas, and he conferred upon him the Sanad of Hadith.

He left behind his blessed children as guides for the future generation. Amongst his children are Mufti e Azam Madhya Pradesh, Hazrat Allama Sibtain Raza Khan Qibla, Muhad'dith-e-Bareilly Hazrat Allama Mufti Tehseen Raza Khan Qaadiri علیه الرحمه and Hazrat Maulana Habib Raza Khan علیه الرحمه who was serving at the residence of Huzoor Taajush Shariah until his Wisaal. He had one beloved daughter, who is the wife of Huzoor Taajush Shariah Qibla.

He passed from this world in 1401 Hijri and is resting at the feet of Huzoor Hujjatul Islam ﵁, on the left of the Main Door of Dargah-e-Aala Hazrat.

He, who is most miserly in giving his wealth, is most generous and willing in betraying his honour.

Knowledge is better than wealth, since your knowledge protects you, and your wealth needs to be protected by you.

The friendship of worldly people usually is severed Do not trust the kindness of an enemy, since no matter how hot you may make water with fire, the water can still extinguish the fire.

A pious Aalim remains humble and when he starts to pride his knowledge, then he becomes bad.

Gems of Wisdom
Hazrat Sayyiduna Maula Ali رضي الله عنه

Other Blessed Family Members Of Huzoor Taajush Shariah

Maulana Taqaddus Ali Khan عليه الرحمه

Maulana Taqaddus Ali Khan عليه الرحمه was the son of Maulana Sardaar Wali Khan. He was born in Bareilly Shareef in 1907 Hijri. From his father's side, Aala Hazrat ﷺ was his father's paternal cousin and from his mother's side Aala Hazrat was his maternal grandfather. Hujjatul Islam Haamid Raza Khan ﷺ was his maternal uncle and his father in-law as well.

He took Bai'at at the hands of Aala Hazrat ﷺ in 1332 Hijri. Both, Huzoor Hujjatul Islam ﷺ and Huzoor Mufti e Azam Hind ﷺ blessed him with the Khilaafat and Ijaazat of the Silsila. He acquired his knowledge from the learned teachers of Madrassa Manzar-e-Islam in Bareilly Shareef. Amongst his blessed teachers were:

1. Maulana Khaleelur Rahmaan
2. Maulana Zahoor ul Husain Farooqi Rampuri
3. Maulana Noorul Husain Rampuri
4. Maulana Hasnain Raza Khan Bareilvi
5. Maulana Rahm Ilaahi Manglori
6. Maulana Abdul Aziz Khan Bijnauri
7. Huzoor Sadrush Shariah Allama Amjadi Ali Azmi

He trained in issuing Fatawa (Ifta) under Huzoor Hujjatul Islam ﷺ and graduated in 1345 Hijri. After graduating, he taught at Madrassa Manzar-e-Islam and was later appointed the Deputy Manager of the Madrassa.

The entire administration of the Madrassa was in his care. He remained serving Madrassa Manzar-e-Islam for almost 25 years.

He moved to Karachi in 1951. From the 5th of May 1952, he was appointed Shaykh ul Hadith at Jamia Raashidiya in Sindh. He performed his first Hajj in 1363 Hijri from Bareilly Shareef. He performed his second Hajj in 1367 Hijri from India and he later performed his third Hajj from Pakistan in 1392 Hijri (1972).

He left behind scores of students who attained his blessings. He also translated the well-renowned 'Mukashifatul Quloob' of Imam Ghazzali ﷺ into the Urdu language, which became famous throughout the Indo-Pak sub-continent and beyond. He passed from this world on the 3rd of Rajab 1408 Hijri (22 February 1988).

Maulana Mufti Ijaaz Wali Khan علیہ الرحمہ

Maulana Mufti Ijaaz Wali Khan was the son of Maulana Mufti Sardaar Wali Khan علیہ الرحمہ. He was born on the 11th of Rabi ul Aakhir 1332 Hijri (21 March 1914) in Bareilly Shareef.

He commenced his Qur'anic Recitation under Aala Hazrat Imam Ahmed Raza Khan ﷺ. He completed his Hifz under Hafiz Abdul Qaadir Bareilvi. He acquired his basic education under his elder brother Mufti Taqaddus Ali Khan, Maulana Mukhtar Ahmed Sultanpuri and Allama Hasnain Raza Khan. He studied Sharah Jaami under Ghaus ul Waqt Huzoor Mufti e

Azam Hind ﷺ and he studied Jalaalain Shareef under his father Allama Sardaar Wali Khan. He completed his Aalim course under the guidance of Sadrush Shariah Allama Amjadi Ali Azmi ﷺ.

In 1356 Hijri, Huzoor Mufti e Azam Hind ﷺ blessed him with authority in the Science of Hadith. He taught at Madrassa Manzar-e-Islam in Bareilly Shareef. Thereafter in 1945, he went to Madrassa Minhajul Uloom in Panipat and taught there for many years. He then returned to Bareilly Shareef and taught at Manzar-e-Islam.

After Independence of India, he moved to Pakistan on the 20th December 1947. Whilst in Pakistan he held the position of Shaykh ul Hadith at Jamia Muhammadi in Jhang; then at Darul Uloom Ahle Sunnat wa Jama'at in Jhelum; thereafter at Jamia Naeemia in Lahore, at Jamia Nu'mania in Lahore and at Jamia Nizamia in Lahore.

He was well recognised in the field of teaching and scores of Ulama attained blessings through him. He was the Mureed of Aala Hazrat ﷺ and had been blessed with Khilaafat from Huzoor Mufti e Azam Hind ﷺ. In 1945, he established Jamia Ganj-e-Bakhsh, which was close to the Mazaar of Hazrat Data Ganj Bakhsh Hajweri ﷺ. He founded the Jamia Masjid in Mohalla Islampur and the Darul Uloom Haamidiya Razvia as well. He wrote about six books. He was well known for his blessed character and humility.

After a short illness, he passed from this world on the 24th Shawwal 1393 Hijri. His Janaazah Salaah was performed by Hazrat Maulana Sayed Abul Barkaat Ahmed Razvi عليه الرحمه.

Amin-e-Shariat Allama Sibtain Raza Khan

Amin-e-Shariat Hazrat Allama Maulana Sibtain Raza Khan is the son of Allama Hasnain Raza and the grandson of Ustaaz-e-Zaman Allama Hasan Raza Khan ﷺ. He is also the brother in law of Huzoor Taajush Shariah. Huzoor Amin-e-Shariat was born in Bareilly Shareef in 1927.

He acquired his basic education under the guidance of his parents. He then studied Qur'anic Recitation and Hifz under Hafiz Sayed Shabeer Ali Razvi Bareilvi. After this, he enrolled at Darul Uloom Manzar-e-Islam and acquired his knowledge here.

He is a specialist and expert in teaching the books of the Dars-e-Nizaami. He started teaching at Darul Uloom Mazhar-e-Islam in Bareilly Shareef and thereafter taught at Madrassa Isha'atul Haq in Nainital. In addition, he taught at Jamia Arabiya in Nagpur and has been teaching at Madrassa Faiz ul Islam for more than 40 years.

His father made him the Mureed of Huzoor Mufti e Azam Hind ﷺ whilst he was still a little boy. Later, Huzoor Mufti e Azam Hind ﷺ blessed him with Ijaazat, Khilaafat and Ijaazat for Taweez etc.

He married the daughter of Mufti Abdur Rasheed Fatehpuri on the 7th of March 1957. He was blessed with seven children, from which two sons passed away, and two sons and three daughters are still alive and well. Both Allama Sibtain Raza's sons are Aalims, namely Maulana Junaid Raza Khan (alias) Salman Razvi and Maulana Ubaid Raza (alias) Nu'man Razvi.

With the exception of being an Aalim-e-Deen, Mufti, Muhad'dith and Shaykh-e-Tariqat, Hazrat Allama Mufti Sibtain Raza Khan is also a very capable Hakim. Hazrat is now 87 years old. We make Dua that Almighty Allah grants him good health and a long life. Aameen.

Sadrul Ulama Allama Tehseen Raza Khan عليه الرحمه

Sadrul Ulama Hazrat Tehseen Raza Khan عليه الرحمه is the son of Hazrat Hasnain Raza Khan and the grandson of Hazrat Hasan Raza Khan رضي الله عنه. He is the brother in law of Huzoor Taajush Shariah.

Hazrat Allama Tehseen Raza Khan عليه الرحمه was born in Mohalla Saudagran in Bareilly Shareef in 1930. He commenced studying Qaida Baghdadi under Sayed Shabeer Ali Bareilvi. He then joined a Maktab to study Qur'an Shareef and mathematics etc. He studied his basic Farsi at a Madrassa in Puraana Shahr (Old City of Bareilly), which was close to the Akbari Musjid. He also studied at Madrassa Manzar-e-Islam and Madrassa Mazhar-e-Islam.

He later accompanied Muhad'dith-e-Azam Pakistan Allama Sardaar Ahmed ﷺ to Pakistan where he studied under his guidance at Jamia Razvia Mazhar-e-Islam in Faisalabad.

He graduated there in 1373 Hijri. He studied under great teachers such as:

1. Sadrush Shariah Hazrat Maulana Amjad Ali
2. Huzoor Mufti e Azam Hind
3. Muhad'dith-e-Azam Pakistan Allama Sardaar Ahmed
4. Mufti Shamsud'deen Razvi
5. Hazrat Maulana Waqarud'deen Qaadiri Razvi
6. Imamun Nahw Allama Ghulam Jilani Meerati
7. Hazrat Maulana Ghulam Yaseen Saaheb

On returning from Pakistan, he taught at Darul Uloom Mazhar-e-Islam until 1975. He then taught for seven years at Madrassa Manzar-e-Islam. From 1982 until 1998, he taught at Jamia Nooria in Bareilly Shareef and thousands of students took his blessings and acquired knowledge through his guidance. His students include great Ulama, Fuqaha and Muhad'ditheen.

From 2000 until his passing away, he was the Principal and Shaykh ul Hadith of Jamiatur Raza, the Madrassa founded by Huzoor Taajush Shariah, which is today regarded as one of the great Centres for Islamic Studies.

Amongst his notable students are:

1. Maulana Mannan Raza Khan (brother of Taajush Shariah)
2. Hazrat Maulana Asjad Raza Khan (Son of Taajush Shariah)
3. Maulana Haneef Ahmad Khan
4. Maulana Mufti Saleh Saaheb
5. Maulana Muhammad Hashim Naeemi
6. Maulana Mufti Mujeeb Ashraf
7. Maulana Tatheer Ahmad
8. Maulana Sagheer Ahmad
9. Maulana Anwar Ali Saaheb
10. Maulana Abdus Salam

He journeyed to Haramain Sharifain for Hajj in 1986. He became Mureed during Urs-e-Razvi in 1943 at the hands of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷛. During the Urs in 1380 Hijri, his Murshid-e-Kaamil blessed him with Khilaafat and Ijaazat. He married the daughter of Janaab Sa'eedullah Khan from Bareilly Shareef in 1976.

Alhamdu Lillah, during his visit to Harare Zimbabwe he visited my home (Muhammad Afthab Cassim Qaadiri Razvi Noori) and blessed my family and me with his Duas. In the same year, he blessed this humble servant (Muhammad Afthab Cassim Qaadiri Razvi Noori) with Khilaafat at the residence of Dr Ahmed Girach and Brother Afroz Girach.

Hazrat Tehseen Raza Khan عليه الرحمه passed away on the 18th of Rajab 1428 (3 August 2007). Huzoor Taajush Shariah was in Colombo, Sri Lanka during this time and journeyed back home the following day.

It is reported, that thousands attended his Janaazah Salaah. His Mazaar Shareef is located at the Mohalla Kankar Tola in the Old City of Bareilly Shareef.

HAZRAT MAULANA HABIB RAZA عليه الرحمه

Hazrat Maulana Habib Raza is the youngest son of Allama Hasnain Raza Khan and the grandson of Allama Hasan Raza Khan ﷺ. He is also the youngest brother-in-law of Huzoor Taajush Shariah.

Hazrat Habib Raza Khan was born in Bareilly Shareef in August 1933. He acquired his basic education from home and then enrolled at Madrassa Manzar-e-Islam for further studies. After graduating, he remained in the services of Huzoor Mufti e Azam Hind ﷺ and attained immense blessings from Huzoor Mufti e Azam Hind ﷺ.

Huzoor Mufti-e-Azam ﷺ loved him dearly and often referred to him as his son. It is mentioned that Huzoor Mufti-e-Azam ﷺ would often say,

> 'When Allah gives someone a son, He should bless him
> With a son like Habib Mia'

He remained in the services of Huzoor Mufti e Azam Hind ﷺ until Ghaus ul Waqt ﷺ passed from this mundane world, enlightening himself with knowledge and spiritual blessings from the Great Imam. He was also responsible for copying most of the Fatawa into the Fatawa Register. This made him very proficient in the Science of Fiqh.

When Huzoor Taajush Shariah founded the Markazi Darul Ifta, Hazrat Habib Raza joined the Markazi Darul Ifta. He married the granddaughter of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ and his wedding took place from the house of Huzoor Mufti e Azam Hind ﷺ.

He became Mureed of Huzoor Mufti e Azam Hind ﷺ during the Urs-e-Razvi in 1365 Hijri. In 1396 Hijri, Huzoor Mufti e Azam Hind ﷺ blessed him with Ijaazat and Khilaafat.

Hazrat Habib Raza was a very blessed personality and also very humble and sincere. Alhamdu Lillah, I (Afthab Cassim Razvi Noori) was blessed with spending time with him during my student days in Bareilly Shareef and had the opportunity of taking his Duas on numerous occasions. Allah shower rains of Mercy on the Mazaar of Hazrat Habib Raza علیه الرحمه.

The Respected Wife of Huzoor Taajush Shariah

She is the youngest daughter of Hazrat Allama Hasnain Raza Khan ﷺ and the sister of Allama Sibtain Raza, Allama Tehseen Raza and Allama Habib Raza. She was blessed with marrying Ja-Nasheen Huzoor Mufti-e-Azam, Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari.

Coming from a blessed and educated family, she too acquired knowledge of the Qur'an and Urdu and Farsi at home under the guidance of her father Allama Hasnain Raza Khan ﷺ.

She is a blessed and pious person and is very punctual and steadfast in her Salaah and all other Ibadaat. She has been caring for all the guests that visit Huzoor Taajush Shariah and continues to do so. She makes sure that all those who visit the house and those at the Guest House are fed and well taken care off. She meticulously handles and administrates all the affairs of the house and is a great support to Huzoor Taajush Shariah.

Not only does she take care of the administration of the house, but she also partakes in supporting Ar Raza Markazi Publications Department and All India Jama'at-e-Raza-e-Mustafa. She does this by personally contributing financially towards the printing of Islamic literature and contributes to other worthwhile causes.

This shows her passion to serve the Deen as well. This should be an example to our mothers and sisters, especially those who are Mureeds of Huzoor Taajush Shariah.

Huzoor Taajush Shariah married her on the 3rd of November 1968, in Bareilly Shareef. Huzoor Taajush Shariah Qibla has been blessed with six children, one son and five daughters. His beloved son Hazrat Allama Maulana Muhaamid Raza Khan (alias) Hazrat Asjad Raza is the heir apparent of Huzoor Taajush Shariah Qibla.

Allah bless her with good health and long life. Aameen.

Hazrat Maulana Asjad Raza Khan

Hazrat Maulana Asjad Raza Khan Qaadiri Razvi is the only son of Huzoor Taajush Shariah and the Heir Apparent of Sayyidi Taajush Shariah. Sayyidi Asjad Raza Khan was born in Bareilly Shareef on the 14th of Sha'baan 1390 Hijri (1970).

Huzoor Mufti e Azam Hind ﷺ placed his holy saliva into his mouth and entered him into the Silsila Aaliyah Qaadiriyah Barakaatiyah Razviyah.

He acquired his basic education at home under the guidance of Mufti Muzaffar Husain Razvi and Mufti Naazim Ali Qaadiri. He studied many of the books of Dars-e-Nizami including Bukhari Shareef, Tirmizi Shareef

and Mishkaat Shareef under the guidance of his beloved father Huzoor Taajush Shariah.

He also studied under the teachers of Jamia Nooria Razvia in Bareilly Shareef, especially under the guidance of Sadrul Ulama Hazrat Allama Tehseen Raza Khan عليه الرحمه. In 2002, he was blessed with the Certificate of Qualification and at the same time was conferred with Ijaazat and Khilaafat by Huzoor Taajush Shariah. He was also conferred the Khilaafat in Urs-e-Qaasmi by Amin-e-Millat Hazrat Amin Mia Marehrawi.

He married the daughter of Allama Sibtain Raza Khan on the 2nd Sha'baan 1411 (17 February 1991) in Bareilly Shareef. Alhamdu Lillah, this humble servant (Afthab Cassim Qaadiri Razvi Noori) was also present during his Nikah as it took place during my final study years in Bareilly Shareef. Hazrat Maulana Asjad Raza Khan has been blessed with four daughters and two sons.

I (Afthab Cassim Qaadiri Razvi Noori) have known Hazrat Asjad Raza Khan since my student days and he would often visited me in my room at night and we would spend time together, during which he would passionately recite Naat Shareef in a most beautiful manner. He has always been a very kind and loving personality, and very approachable. He always tries to make everyone feel comfortable and tries never to turn anyone away. He is a very wonderful person and I have found him to be humble and sincere. You would never find him boasting or trying to show his

distinction like the sons of some Peers of today do. He tries to be as simple and humble as possible and this is one of his beautiful traits.

Alhamdu Lillah, in looks he is the image of his ancestors and in habits he is their example, in kindness, humility and intelligence. Huzoor Asjad Mia Qibla is a very intelligent and wise personality.

He handles the entire administration of Jamiatur Raza with great splendour. I have noticed on many occasions the special attention that Huzoor Muhad'dith-e-Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi shows towards him and on the same token I have seen the love that he shows towards Huzoor Muhad'dith-e-Kabeer and other senior Ulama. He is such a humble person that when he comes on to the stage of Urs-e-Razvi, he is difficult to recognise as being the Heir Apparent, as he dresses in a very humble and simple manner and would sit on the floor.

On many occasions, I saw Huzoor Muhad'dith e Kabeer insisting that he sits next to Huzoor Taajush Shariah on the stage, which he would try to avoid but would finally comply due to it being the request of Huzoor Muhad'dith e Kabeer. As we mentioned earlier, Almighty Allah has blessed him with two sons and four daughters. I pray that Allah blesses them all with being the examples of their pious ancestors. Aameen. I pray that Allah blesses him with being the true spiritual Successor of Huzoor Taajush Shariah, protect him from the evil eye and bless him with good health, long life and prosperity for the sake of Maslak-e-Aala Hazrat رضي الله عنه. Aameen.

Huzoor Taajush Shariah's Blessed Features & Blessed Attire

His Blessed Features

- Height: Medium height, which gives the clear picture of Excellence and humility.

- Complexion: Very fair and light in complexion. His beauty and glow can be seen the moment one's sight falls upon him.

- Head: Round, a treasure of piety, superb intelligence and wisdom and the axis of the turban.

- Forehead: Broad and upright, reflecting the brilliance of fortuity.

- Eye Lashes: Golden colour, elegant and admirable.

- Eyes: Fittingly medium, and beautiful. A dazzling set, displaying a sea of radiance and excellence.

- Nose: moderately long, slightly raised

- Cheek: Soft and well built, glowing with Light of excellence.

- Lips: Petite and thin, red and bright, always blessed with an amazing smile.

- Face: Round and radiant, ever glowing with the light of the Prophet's ﷺ love.

- Beard: According to the Sunnat (i.e. a full beard), a stunning light golden coloured

- Moustache: Thin, in accordance with the Sunnat.

- Chest: A broad chest, which is a treasure chest of knowledge and wisdom.

- Hands: not very long, but glowing with signs of generosity

- Stomach: In line with the chest.

- Waist: suitable as it should be.

- Palms: Broad and ample.

- Shoulders: Sturdy and slightly bent as mentioned regarding the pious

- Body: Well-built and suitable to him in every way.

His Blessed Attire

- Turban (Amaama): Made from light fabric. Colours vary. Most common colour being Badaami and lemon.

- Topi: Made from white cotton material, known as a Do Pal'li Topi.

- Kurta: Made from cotton fabric, style known as 'kalidaar', long and white.

- Jubbah (Long Buttoned Coat): Depending on the weather, for either summer or winter. These are made from either thin or thick fabric. Colours vary.

- Pajaama (Trouser): wide, made from white cotton fabric.

Bai'at

&

Khilaafat

Bai'at and Khilaafat

Huzoor Taajush Shariah Qibla was initiated as the Mureed of Huzoor Mufti e Azam Hind ﷺ whilst he was a young boy. When Hazrat reached the age of 20, he was blessed with Khilaafat by Ghaus ul Waqt, Huzoor Mufti-e-Azam-e-Hind ﷺ. He was blessed with the Khilaafat in a blessed gathering on the 15th of January 1962. Many distinguished personalities graced this function, including Shamsul Ulama Hazrat Allama Maulana Shamsud'deen Ahmad and Huzoor Burhan-e-Millat Hazrat Burhan ul Haq عليه الرحمه.

Huzoor Sadrush Shariah Allama Amjad Ali عليه الرحمه is reported to have made the following statement during the Urs of Hujjatul Islam Hazrat Haamid Raza Khan ﷺ:

"I asked Aala Hazrat ﷺ during his life time as to who his successor would be. Aala Hazrat ﷺ replied that it would be Huzoor Haamid Raza. I asked him as to who will be after him. He replied that it would be Huzoor Mufti-e-Azam-e-Hind ﷺ. I asked him as to who would be after him. He replied that it would be Jilani Mia عليه الرحمه (the father of Huzoor Taajush Shariah)."

It is recorded that when Aala Hazrat made Jilani عليه الرحمه Mia his Mureed, he wrote the following words on his Shajrah, "Khalifa, In'sha Allah, on conditions of knowledge and practice".

As for the spiritual position of Taajush Shariah, Hazrat Mufti-e-Azam-e-Hind is reported to have said the following words concerning his Successor:

"I have great aspirations for this young boy"

During the latter stages of his life, Huzoor Mufti-e-Azam-e-Hind ﷺ gave his statement in writing in which he appointed Huzoor Taajush Shariah as his Ja-Nasheen, meaning his Rightful Spiritual Successor. The copy of this has been presented earlier in this book.

On the 14th and 15th of November 1984, Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla presented himself at the Urs in Marehrah Shareef. On arrival at the Urs, Huzoor Ahsan ul Ulama Hazrat Allama Sayed Mustafa Haydar Hasan Mia Barakaati عليه الرحمه who was the Reigning Sajjada Nasheen of the Khanqah Aaliyah Barakaatiyah in Marehrah Shareef at the time, welcomed with the following words:

'Qaai'm Maqaam Huzoor Mufti-e-Azam, Allama Azhari, Zinda Baad'
Long-Live the Successor of Huzoor Mufti-e-Azam, Allama Azhari

During this blessed Urs, numerous Ulama, Masha'ikh and other dignitaries were present, and in their presence Huzoor Ahsan ul Ulama Hazrat Sayed Mustafa Haydar Hasan Mia عليه الرحمه announced:

"As the Spiritual Head of the Khanqah-e-Aaliyah Barakaatiyah Nooriyah, I am presenting Allama Akhtar Raza Khan with all the Khilaafats and the spiritual permissions of the following spiritual orders - Qaadiriyah, Barakaatiyah and Nooriyah. Let all those gathered here hear this. Let all the Barakaati Mureeds hear this and all the Ulama that are present here should bear witness to this".

After making this announcement, Huzoor Sayyidi Ahsan ul Ulama عليه الرحمه tied the traditional Amaama (Turban) on the head of Huzoor Taajush Shariah Allama Akhtar Raza Khan Qaadiri Azhari, and then gave him some rupees as a gift of his generosity and love.

In addition, Huzoor Taajush Shariah has been blessed with the Khilaafat from Huzoor Sayyidul Ulama Allama Sayyid Aale Mustafa عليه الرحمه and from Khalifa e Aala Hazrat Huzoor Burhan-e-Millat Allama Burhan ul Haq Razvi Jabalpur عليه الرحمه.

Even whilst Huzoor Taajush Shariah was still a student, his beloved father noticed the piety and acumen of the young Taajush Shariah and at that stage issued a statement in which he made very clear that Huzoor Taajush Shariah will be his Spiritual Successor.

His Mureeds (Disciples)

It is reported that Ghaus ul Waqt, Huzoor Mufti-e-Azam-e-Hind ﵁ on many occasions asked people to become Mureed of Huzoor Taajush Shariah. This alone was proof of the closeness that Huzoor Taajush Shariah was blessed with in the sight of Huzoor Mufti e Azam Hind ﵁. It also shows that Huzoor Mufti e Azam Hind ﵁ was actually directing the people towards his True Spiritual Successor.

On one occasion, Sarkaar Mufti e Azam Hind ﵁ personally asked Huzoor Taajush Shariah to initiate a huge group of people into the Silsila. These people had come to take the Bai'at at the hands of Huzoor Mufti e Azam Hind ﵁ but instead of initiating them into the Silsila he asked for them to be initiated into the Silsila by Huzoor Taajush Shariah.

During the latter stages of the physical life of Huzoor Mufti e Azam Hind ﵁ he sent Huzoor Taajush Shariah out as his Representative to numerous towns and villages and there thousands of people became Mureeds of Huzoor Taajush Shariah.

Thousands of people all over the world today are blessed with being the Mureeds of Huzoor Taajush Shariah. Hazrat has Mureeds in India, Pakistan, Madina Shareef, Makkah Shareef, Iraq, Bangladesh, Sri Lanka, Mauritius, United Kingdom, Holland, London, South Africa, America, Riyadh, Iran, Turkey, Malawi, Zimbabwe, Dubai, Kuwait, Abu Dhabi, Australia and in numerous other countries around the Globe. Huzoor

Taajush Shariah's Mureeds are Muslims from all walks of life, and include great and learned Ulama, Masha'ikh, Poets, Authors, Doctors and Researchers.

Huzoor Taajush Shariah first visited South Africa in 1990. Maulana Abdul Hadi Al Qaadiri initially invited him to South Africa. Then after some years, Huzoor Taajush was the Guest of the Sayed Family in Durban and Hazrat has been residing at their residence for almost 18 years. During the last trip, Hazrat was the guest of Brother Naushad Hamid and Brother Ridwaan, and resided at Naushad Bhai's residence.

Alhamdu Lillah, Huzoor Taajush Shariah has been visiting South Africa since 1990 and ever since, his blessings and the blessings of Maslak e Aala Hazrat has been spreading throughout the African Continent.

I have not written a specific or detailed discussion on Hazrat's trips to South Africa, as Faqeer is South African and the book is a South African effort, so Alhamdu Lillah almost everything reported on my personal capacity will bear the South African Hallmark.

Love and affection towards his Mureeds

A true Mureed (disciple) should always regard his Murshid as the greatest personality of his era, and he should direct his complete attention and devotion towards his Murshid. When a Mureed reaches this level of love for his Murshid, then only can he truly taste the true blessings of his spiritual nearness.

The great Masha'ikh of every era have given guidelines to their Mureeds in order to grant them special closeness, by which the Mureed may excel spiritually. Those who followed the teachings of the pious predecessors in this regard and applied what the Grand Masters have commanded always found true success in their journey of Ruhaniyat.

Today, we notice that many people become Mureed simply as a formality, and they fail to understand or realise how blessed they are when they take the Bai'at at the hands of the Murshid. A true Mureed is one who is devoted and loyal to the words of his Murshid.

Today many claim to be Mureeds of the Shuyukh, but their actions and practices are contrary to the commands of their Murshid. This will bring harm and destruction to a person and he will never be able to travel the true path of Spiritualism with success. The spiritual eyes of the heart only open when a person realises the true excellence and the true value of his Murshid.

Sadly, many people today claim to be Mureeds of the Great Masters of this era, but their actions do not depict this. I have heard people who say, 'I did not get sufficient time to sit with my Shaykh', or 'I only got to see him for a minute'. To those who make such comments, let me say, 'How fortunate does a peasant feel when he gets the opportunity of being present in the same room as his King? For that moment, the peasant feels that none is more fortunate than him, for he is a mere peasant but has been granted the opportunity of being in the same room with the King.'

Think about it! This is what a peasant feels like when he has been given the opportunity of being in the same room with a King of this World. How fortunate are you that you have been given the opportunity of being in the same room with the Imam and Qutb of the Era, even if it is for one second, you have been blessed with looking at the face of Allah's Wali. You have been blessed with breathing the same air in the room where a Wali of Allah is present? Is this not enough?

Remember! One moment in the presence of a Wali is greater than a hundred years of Nafil actions! Let us not only open our eyes, but let us also open our hearts and realise our good fortune when we are blessed with even a single moment in the Court of our Murshid.

Look at Hazrat Khaja Nizamud'deen Awliyah ﷻ! Look at Hazrat Ameer-e-Khusro ﷻ! Look at Hazrat Bayazeed Al Bustami ﷻ! Look at Aala Hazrat ﷻ and observe how they valued even one moment in the presence of the

Murshids! I have penned these words as a reminder to all Mureeds of Kaamil Shaykhs, so that you realise how fortunate you really are.

Huzoor Taajush Shariah is undoubtedly a Kaamil Shaykh and the true Successor of Ghaus ul Waqt Huzoor Mufti e Azam Hind رضي الله عنه. This is that personality whom even the Awliyah of their time have regarded as a Pious Personality, whilst he was still a very young man. Mumtaz ul Fuqaha Huzoor Muhad'dith-e-Kabeer, the Imam of Hadith in this Zamaana and one of the Great Sufis of this Era mentioned this to me on many occasions:

"I had gone to meet Huzoor Hafiz-e-Millat رضي الله عنه once, and whilst in his holy presence, Huzoor Hafiz-e-Millat عليه الرحمه said, I had the opportunity of meeting Maulana Akhtar Raza. He is a Buzoorg (Pious and Blessed Personality), He is really a Buzoorg'."

Subhaan'Allah! Let it be known that those who are Mureeds of Huzoor Taajush Shariah and Huzoor Muhad'dith-e-Kabeer in this Era are very fortunate. Huzoor Taajush Shariah has always showed true love towards his Mureeds and even though a Mureed may not get much time with Hazrat due to his extremely busy schedule and currently due to health reasons, the Mureed must understand that spiritually his Peer recognises him well. A Kaamil Murshid recognises his every Mureed, whether the Mureed realises this or not. An incident regarding Qudwatul Kaamileen, Abul Fadhl Hazrat Sayyid Shah Aale Ahmed Ache Mia Marehrawi رضي الله عنه comes to mind. I will quote it here so Mureeds have a better

understanding of the spiritual connection between the Murshid and the Mureed.

Molvi Riyaazudeen Sahawani, the Khalifa of Hazrat Ache Mia ﷺ writes as follows in Gulshan-e-Abraar:

"A villager came to Hazrat and became Mureed. After becoming Mureed, he did not get the opportunity of visiting the Khanqah for a very long time. One year, he managed to present himself at the Khanqah for the Urs of Hazrat Sayed Hamza ﷺ. The Khanqah was filled with thousands of devotees' and disciples.

The man thought that Hazrat had thousands of Mureeds and new groups of people become his Mureed on a daily basis. Thus he thought that it was not going to be possible for Hazrat to recognise him.

After a while, he managed to reach Hazrat Ache Mia ﷺ so he conveyed salaams and spoke to him briefly. Hazrat then gestured to him and asked him to come closer. Hazrat asked about him and about his village. Hazrat then said, 'You take the flock of your fellow villagers with you when you go to graze your own flock. How do you recognise your own flock from those of the others?' He answered by explaining the method that is used to differentiate the flocks. Hazrat then said, 'Mia! This Faqeer also recognises his flock in the same way. There is a (spiritual) rope of love around their necks and I recognise them by this.' Subhaan'Allah!

Alhamdu Lillah, we say with complete conviction that our Murshids recognise us very well. Huzoor Taajush Shariah loves every Mureed and cares for each one of them, whether one realises this or not. Hazrat shows immense love to his Mureeds when they visit him and when he makes Dua for them; he always does so with complete love and sincerity.

Alhamdu Lillah, I have always noticed Hazrat's love and affection towards his Mureeds. Even when Hazrat is in Jalaal and becomes upset, he becomes calm very quickly and then shows even more love towards the person whom he became upset towards. This is the sign of his kindness and compassion, and something he inherited from Ghaus ul Waqt Huzoor Mufti e Azam Hind ﵁.

Nowadays, Huzoor Taajush Shariah is visually impaired (physically) but Alhamdu Lillah I believe he sees better now than before. I remember well the days when Hazrat's physical eyesight was fine. In those days when Hazrat was in good physical health, he would even personally reply to his messages and send Jummah Mubaarak messages to all his Mureeds who were on his phone. I remember having received many such blessed messages from Hazrat and I have saved every one of those messages that Huzoor sent to me.

I would like to share some of those moments of love with the readers, so that you may better understand Hazrat's love and affection towards his disciples. Once I had called Hazrat in Bareilly Shareef and after talking to Hazrat, he mentioned that my number somehow did not appear on his

phone when I called. Hazrat then said that the children were probably playing with the phone and deleted some numbers and my number was deleted as well. Hazrat then said that I should message my number to his phone so that he could save it on the phone.

In those days, I had a habit of messaging Hazrat often and sending many questions to Hazrat, which Hazrat answered immediately and gladly. After speaking to Hazrat, I became engrossed in some work and it slipped my mind to message my number to Hazrat. After few days had passed, I remembered Hazrat's command and immediately sent my number to Hazrat's phone. Whilst sending the number I was troubled as I had sent it much later than commanded by Hazrat and I regretted this delay, but Hazrat already knew what I was feeling and not long after sending my number to Hazrat's phone, Hazrat replied with the following message to me. These are the exact words of Hazrat as it appeared on my phone on the 17th of December 2003 at 20:15pm:

"I saved you to my mobile. You are already engraved in my heart.
No questions for long time?"

Subhaan'Allah, this message from Hazrat brought me to tears. A weak person like me, and my Murshid responds with words that I could never forget. From that day on, no matter what anyone says or thinks of me, I do not care, as my Murshid said that I am already engraved in his heart. For me this was the greatest moment in my life. My inspiration to work and move on even though I am faced with many enemies and jealous

people; are the words of Huzoor Taajush Shariah. When a Murshid tells his Mureed, 'You are already engraved in my heart', this gives a never ending inspiration, one that you hear every time you are faced with difficulties and when you have to face those who slander you for acting on Haq. 'You are already engraved in my heart' for me is a guarantee, because the heart is the spiritual sanctuary of a Wali of Allah, and this Faqeer engraved in the heart of his Murshid is proof that he lives in this spiritual sanctuary. Alhamdu Lillah! Alhamdu Lillah! Alhamdu Lillah!

I requested Hazrat's Dua once for success in my efforts and in my work, and on the 17th of December 2004 at 20:38 Huzoor replied with the following words:

"Wish u success and more divine help to keep on progress"

In 2003, I had requested Hazrat to make Dua that one day I should find a suitable place to move the offices of Imam Mustafa Raza Research Centre, which was housed in a very small office space that was not sufficient space for the Centre. However, we had no option but to work from there due to financial constraints and difficulty in finding a suitable place at a good price. I had mentioned this to Hazrat via a telephone conversation and during this time, Hazrat had advised me not to rush but said that he would make Dua that when the time is right I will find an appropriate place. Not long after that, on the 22nd of September 2003 at 00:31 I received the following message from Hazrat:

“Making Dua that you find a good place at a cheap price in central Overport so u can fight anti Sunni Forces.”

Subhaan’Allah! When I received this message, I became content that when the time would be right I would find a place as Hazrat mentioned, and Alhamdu Lillah few years later I found a place in central Overport at a price I could not imagine. As for the part of fighting anti Sunni Forces, this became the Dua of my Murshid for me. Alhamdu Lillah, I have made it my mission to fight anti Sunni forces and for this, there are those who label me an extremist and a fanatic. Allah Willing, my mission is to fight with my tongue and my pen until my end, against the anti-Sunni forces and those Sullah-Kullis who compromise with them, causing harm to the unsuspecting Sunni Masses

When I am branded and ‘extremist and fanatic’ by those who sit on the same platform with budmazhabs and unite with them on Deeni issues, I take this as a compliment and not an insult. As to fight the budmazhabs was the way of Aala Hazrat رضی اللہ عنہ, the way of all our pious predecessors and the way of Huzoor Taajush Shariah, and Alhamdu Lillah with these words of Hazrat it endorsed that this is what my mission is and what I am all about.

In brief, I have no doubt that Huzoor Taajush Shariah blesses all his Mureeds with his love, affection and Duas, just as he has blessed this humble beggar. I would like to request every Mureed of Huzoor Taajush Shariah and the Mureeds of Huzoor Muhad’dith-e-Kabeer and all Kaamil

Shaykhs to remember that your Murshid is aware of your condition spiritually and they are blessing you daily with their immense blessings and Duas, so never feel left out or alone. If this thought ever comes to mind, remove it and regard it as the scheme of shaitaan.

The only time that you will lose the blessings and the Tawajjuh (special attention) of your Kaamil Shaykh is when you stray from the path of Ahl-e-Sunnat Wa Jama'at. Such as when you start associating with and befriending the enemies of Allah and His Rasool ﷺ and when you enter the destructive abyss of 'Sullah-Kulliyat' which is the worst fitna of this time!

If you wish to gain success in this world and in the hereafter, do not seek out cheap publicity and worldly fame, it will not last. The day will come when your eyes will close and you will be left with nothing. Today, even some of our 'leaders' who claim love for the great Shaykhs, say one thing and do something else. Be warned! This Deen is the Deen of Allah and His Rasool ﷺ and the Awliyah are its Guardians and Protectors by Allah's Leave, so do not think that we are able to (Allah Forbid) fool these blessed servants. Soon those who spread Sullah-Kulliyat and use the words of the great Aala Hazrat ﵁ incorrectly for their false motives will realise the results of their actions. Do not forget! The grave is a dark and lonely place, where you and I will both end up, but if you hold firm to Haq and to the blessed Daaman of the Kaamil Masters, then In'sha Allah, their love and Noor will bring you a special brightness and tranquillity. The wealth of this world is material and temporary. It will not benefit you in any way

if you use it to play games in the Deen. It will become the noose around your neck in your dark grave. Allah protect us from those who masquerade as our own, yet they lose themselves in the pomp and false glory of the slaves of the world. May Allah keep us always loyal and devoted to our Great Masha'ikh. Aameen.

His Khulafa

Huzoor Taajush Shariah has thousands of students and scores of Khulafa all over the world. It is not possible to name all of them in this book, so only a few of them are being named here. Hazrat has many Khulafa in the Arab world and in many other countries.

1. Shahzada-e-Taajush Shariah Hazrat Maulana Asjad Raza Khan Qaadiri
2. Hazrat Mufti Shu'aib Raza Saaheb Naeemi Razvi
3. Allama Maulana Mufti Sayed Shaahid Ali Razvi Rampuri
4. Mufti Muhammad Jaish Barakaati
5. Maulana Muhammad Hanif Razvi
6. Maulana Sagheer Ahmad Razvi
7. Maulana Muhammad Shaahid Raza (Malawi)
8. Maulana Mufti Jamaal Mustafa Qaadiri Amjadi (Ghosi)
9. Maulana Abu Yusuf Qaadiri Amjadi (Ghosi)
10. Maulana Muhammad Arif Barkaati (Malawi)
11. Mufti Zahid Husain Al Qaadiri Amjadi (Preston U.K.)
12. Sag-e-Mufti e Azam Muhammad Afthab Cassim Al Qaadiri Razvi Noori

Alhamdu Lillah, Huzoor Taajush Shariah blessed this humble servant (Muhammad Afthab Cassim Al Qaadiri Razvi Noori) with the Khilaafat and during an Urs program in South Africa Huzoor Taajush Shariah blessed this humble servant with his Wakaalat as well.

In order to appreciate and honour Allah's Grace and Mercy and to acknowledge the blessings of Huzoor Taajush Shariah, I have presented below the blessed 'Khilaafat Naama' and the 'Wakaalat', which His Holiness Huzoor Taajush Shariah bestowed upon this Faqeer.

Copy of Sanad of Ijaazah & Khilaafat

سند الاجازة

اَللّٰهُمَّ رَبَّ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَا وعلى ذويه ابد الدهر وكرما

بسم الله الرحمٰن الرحيم.

نحمده ونصلي على رسوله الكريم - الحمد لله العلي الاعلى؛ وكفى؛ والصلوة الازهى؛ والسلام الاسنى؛ الاوفى؛ على عباده الذين اصطفى؛ خصوصا على حبيبه سيدنا محمد ن المصطفى نبيه المجتبى؛ رسوله المرتضى؛ وعلى اله وصحبه وولي الصدق والصفاء لاسيما الاربعة الخلفاء؛ وعلى جميع التابعين وجميع ائمة الدين والاولياء العرفاء؛ لاسيما الامام الاعظم؛ والهمام الافخم؛ والى حنيفة كاشف الغمة؛ امام ائمة الشريعة الغراء؛ والغوث الاعظم الغياث الاكرم؛ سيدنا ابي محمد محي الدين والملة البيضاء؛ سيدنا الشيخ عبد القادر الجيلاني رضوان الله تعالىٰ عليه وعلى جميع الصلحاء؛ اهالي الوفاء؛ ثم علينا الى يوم الجزاء؛ اما بعد فقد التمس مني عزيزي المولوى

اجازة

السلسلة العلية العالية القادرية البركاتية الرضوية المباركة واجازة الاوفاق والاعمال الاذكار والاشغال فاجزته على بركة الله تعالىٰ ذي الجلال؛ ثم على بركة رسوله الاعلى صاحب الجمال جل جلاله وعم نواله عليه الصلوة والتحية؛ والثناء؛ كما اجازني شيخي؛ وسندي؛ وكنزي وذخري؛ ليومي؛ وغدي جدي المفتي الأعظم مولانا مصطفى رضا القادري قدس سره واجازه؛ حضرة نور العارفين؛ قدوة الواصلين؛ خاتم الكبراء؛ مولانا الشاه ابو الحسين احمد نوري مياں صاحب ضا وشيخ الاسلام والمسلمين راس المحققين مجدد الملة والدين امام اهل السنة قامع الفتنة سيدي وسندي الشيخ مولانا الشاه اعلىٰحضرة امام احمد رضا رضي الله تعالىٰ عنهما وامطر شآبيب الرحمة والرضوان عليهما؛ واوصيه بحماية السنن السنية ونكاية الفتن الدنية واكتساب الحسنات واجتناب البدعات الغير المرضية بارك الله لنا وله وحقق املي واملہ واصلح لي عملي وعمله امين امين برحمتك يا ارحم الراحمين قال بفمه وامر برقمه؛

آستانۂ عالیہ قادریہ برکاتیہ رضویہ سوداگران بریلی شریف

باہتمام: محمد شہاب الدین رضوی ایڈیٹر ماہنامہ سنی دنیا - ۸۲ سوداگران بریلی شریف

روبی پرنٹنگ پریس (سوداگران) بریلی

Copy of Wakaalat

بسم الله الرحمن الرحيم

ANNOUNCEMENT MADE BY
HUZOOR TAAJUSH SHARIAH
ON THE OCCASION OF
URS- E- ALA'HAZRAT
IN DURBAN – 16TH MAY 2010

I WOULD LIKE TO ANNOUNCE THAT I AM JUST APPOINTING **MAULANA AFTHAB CASSIM** AS A WAKEEL.

IN MY ABSENCE HE CAN MAKE YOU MUREED. WHOEVER WANTS TO BECOME MUREED IN **SILSILA AALIYAH QAADRIYAH RAZVIYAH**, SO HE CAN COME, PROCEED TO **MAULANA AFTHAB CASSIM**, AND I JUST GAVE HIM WAKAALAT SO HE CAN MAKE YOU MUREED ON MY BEHALF .

HE IS ALREADY MY KHALIFA.

When people in need come to you,
Then think that this is the
Grace of Allah; and fulfil their needs.

One who shows kindness will be a leader
And one who is miserly will be disgraced.

Think of splendour and piety
As bounties and strive to
Achieve this very quickly.

Gems of Wisdom
Hazrat Sayyiduna Imam Husain رضی اللہ عنہ

Huzoor Taajush Shariah's Education

As mentioned earlier, Huzoor Taajush Shariah acquired his basic, primary education under the care of his beloved mother, and then acquired his tertiary education at Madrassa Manzar e Islam in Bareilly Shareef under the watchful eye of his blessed father Huzoor Jilani Mia عليه الرحمه and numerous other masterful teachers.

After completion of his studies in Bareilly Shareef and qualifying with distinctions, his blessed father intended to send him to the famous Al Azhar University.

Education at the Al Azhar University

In 1963, at the age 21 Huzoor Taajush Shariah was sent to Cairo in Egypt to study at the famous Al Azhar University. There, he studied and excelled in Tafseer of the Holy Qur'an and Ahadith for 3 years. It has been mentioned that even as a child Huzoor Taajush Shariah was very intelligent, blessed with immense wisdom, and to add to all of this, he was blessed with an amazing memory.

Whilst studying at the Al Azhar University, teachers and students were surprised when he conversed with them in eloquent Arabic. Students would often be taken aback by his mastery and command of the Arabic language, as they knew well that he was a non-Arab. This was surely the blessings of his Illustrious Forefathers.

The examinations conducted at Al Azhar University are mostly in written form. However, the general knowledge sections were tested orally. It is stated, that when the students were asked general knowledge questions by the examiner, very few of them were able to answer these questions.

The examiner would then direct these questions to Huzoor Taajush Shariah, who would reply to each question in such an intelligent manner that it would often surprise the examiner.

When the examiner questioned him on how he managed to answer intricate questions on the topic of Ilm-ul-Kalaam even though he was only studying Ahadith and the principles of Ahadith, he would say,

> "I studied this subject whilst I was still a student at
> Darul Uloom Manzar e Islam".

Huzoor Taajush Shariah always achieved first position during every examination. His studies continued at the Al Azhar University and he began achieving greater success in the academic field as the days passed. He achieved the distinction of being one of the best foreign students to have studied at Al Azhar University.

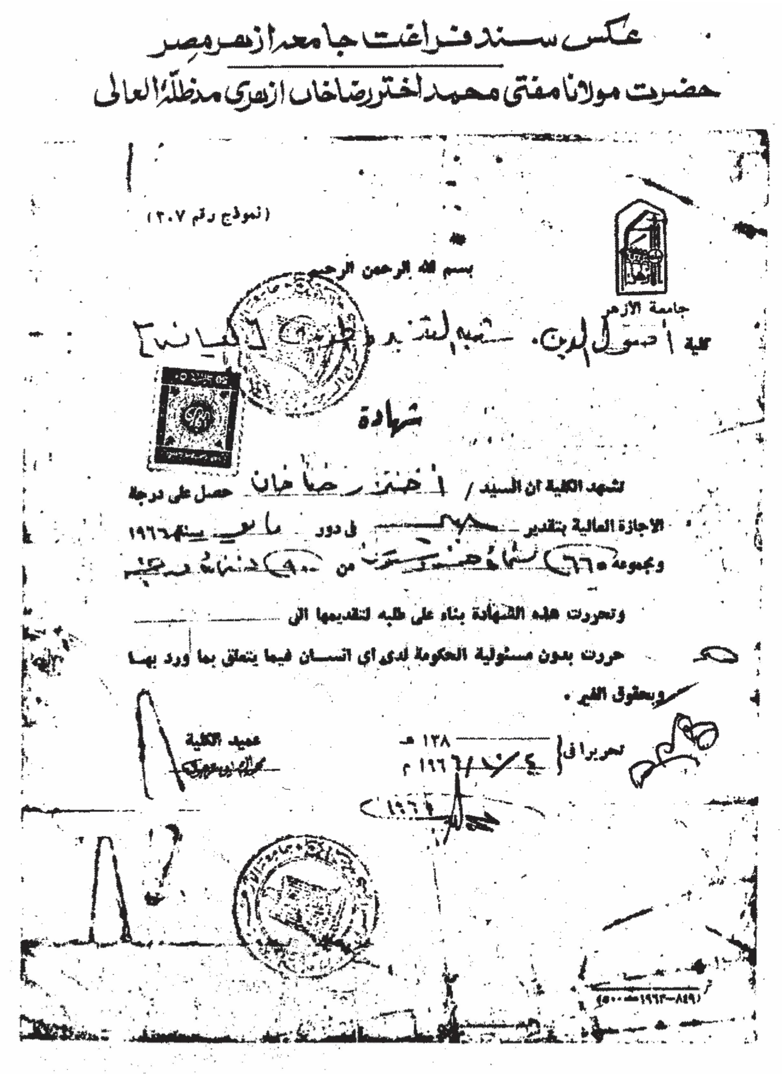
Even until this day, ex-students of the Al Azhar University still remember him in this fashion, as mentioned in one the famous monthly magazines. This distinction was echoed in the following words:

"The grandson of Huzoor Hujjatul Islam Maulana Haamid Raza Khan and the son of Jilani Mia, Hazrat Ibrahim Raza Khan graduated with a M.A. degree in Arabic in a most commendable and admirable manner. His Eminence did not only come first within the confines of The Al Azhar University, but also came first in the entire Cairo. May Allah grant him more success, make him worthy of propagation and may he always be known as the True Successor of Aala Hazrat."

Upon graduating from the Al Azhar University, Huzoor Taajush Shariah was awarded the Jamia Azhar Award by the then president Colonel Jamaal Abdul Nassir. He was also presented with a Certificate of Merit in the Science of Hadith. After graduating and receiving the Al Azhar Award, he returned home to continue his Islamic mission.

After returning to Al Azhar University after 40 years, the Al Azhar University conferred upon him, 'The Pride of Azhar Award'.

Copy of Certificate Awarded to Huzoor Taajush Shariah at Al Azhar



عکس سند فراغت جامعہ ازہر مصر

حضرت مولانا مفتی محمد اختر رضا خاں ازہری مدظلہ العالی

(نموذج رقم ٢٠٧)

بسم الله الرحمن الرحيم

جامعة الأزهر

كلية أصول الدين. شعبة التفسير والحديث

شهادة

تشهد الكلية ان السيد / أختر رضا خان حصل على درجة

الاجازة العالية بتقدير جيد في دور مايو سنة ١٩٦٦

ومجموعه ٦٦٠ من ٩٠٠

وتحررت هذه الشهادة بناء على طلبه لتقديمها الى

حررت بدون مسئولية الحكومة لدى اي انسان فيما يتعلق بما ورد بها وبحقوق الغير .

عميد الكلية

تحريرا في ١٣٨ هـ

١٩٦٦ م

Huzoor Taajush Shariah Returns Home

He returned home 3 years later at the age of 24. He was welcomed at the Bareilly Railway Station by a huge crowd, which consisted of family members and well-wishers. All those waiting for him gave Huzoor Taajush Shariah a very warm welcome.

An article describing his return to Bareilly Shareef was written by Janaab Umeed Razvi and was printed in the December Edition of the Monthly Aala Hazrat magazine, under the heading 'Great Welcome' The article reads as follows:

'The exquisitely adorned and fragrant rose from the garden of Aala Hazrat, His Eminence, Maulana Akhtar Raza Khan, the son of Hazrat Mufas'sir-e-Azam Hind Maulana Ibrahim Raza Khan arrived (today) in Bareilly Shareef after a lengthy stay at the Al Azhar University. He has arrived in Bareilly Shareef after completing his studies at the Al Azhar University in Cairo. He was welcomed at the Bareilly Junction Railway Station by many well-wishers, friends, families, great Ulama and the students of Madrassa Manzar-e-Islam. He was welcomed under the spiritual supervision of Huzoor Sarkaar Mufti-e-Azam-e-Hind رضي الله عنه. All those present displayed a great deal of love and respect for his Eminence and adorned him with garlands prepared from colourful flowers. The organisation congratulates Maulana Akhtar Raza Khan and his relatives on his success.'

‘We pray through the Wasila of the Prophet ﷺ that Almighty Allah makes him the True Successor of his forefathers, especially of Aala Hazrat Imam-e-Ahle Sunnat Mujaddid-e-Deen-o-Millat Imam Ahmed Raza Khan رضي الله عنه.’

His Distinguished Teachers

Huzoor Taajush Shariah was surely blessed with knowledge from his blessed home. It is evident from Hazrat’s statement to his examiner at Al Azhar about his expertise in Ilm Al Kalaam that Huzoor Taajush Shariah had only journeyed to Al Azhar to specialise in certain subjects. Otherwise, he had already been blessed with immense knowledge from the cradle of Knowledge in Bareilly Shareef.

Even when joining the Al Azhar University, Huzoor Taajush Shariah kept his traditional and spiritual identity and recognition open and manifest. Huzoor Taajush Shariah received his education under the supervision of many distinguished teachers, who were great scholars of their time. Huzoor Taajush Shariah was surely blessed to attain education at the feet of great and illustrious personalities like Ghaus ul Waqt Huzoor Mufti e Azam Hind رضي الله عنه. It is said that Huzoor Taajush Shariah always showed the greatest respect and honour to his teachers and remained a disciplined and devoted student.

Below is a list of Huzoor Taajush Shariah's Teachers:

- His maternal grandfather, Ghaus ul Waqt Huzoor Mufti-e-Azam-e-Hind, Allama Shah Mustafa Raza Khan Qaadiri Barakaati Noori رضی اللہ عنہ

- Bahr ul-Uloom Allama Sayed Afzal Husain Razvi علیہ الرحمہ

- His father, Mufas'sir-e-Azam Hind Hazrat Maulana Ibrahim Raza Khan (Jilani Mia) علیہ الرحمہ

- Hazrat Maulana Allama Muhammad Simahi- Shaykh ul Hadith and Tafseer, Al Azhar University

- Hazrat Maulana Mahmood Abdul Ghaffar - Al Azhar University

- Ustaaz-ul-Ulama Mufti Muhammad Ahmad Jahangir Khan Razvi علیہ الرحمہ

Huzoor Taajush Shariah As A Teacher

In 1967, at the age of 25, Huzoor Taajush Shariah was appointed Senior Lecturer at Darul Uloom Manzar e Islam. He gladly accepted this position and commenced teaching. In 1968, his eldest brother, Hazrat Maulana Rehan Raza Khan علیہ الرحمہ offered him the post of the Principal of Darul Uloom Manzar e Islam which he humbly accepted. He was consequently appointed as the Head Mufti of the institute. With complete sincerity and devotion, he continued in the services of Madrassa Manzar e Islam for 12 years. During his 12 years at Manzar-e-Islam, it prospered in leaps and bounds due to his superb manner of supervision.

Due to the demand for him to travel for the sake of the propagation of Deen to numerous countries around the world, Hazrat only did private tuitions for students who wished to study the Commentary of the Holy Qur'an. For this reason, students came from far and wide, so that they could be blessed with being amongst his students.

In 1986 and 1987, he officiated over the blessed Khatm-e-Bukhari Shareef (Completion Ceremony of the Sahih Bukhari) at Jamia Islamia (Ganj Qadeem) in Rampur. In the beginning of 1987, he officiated over the Commencement Ceremony of The of Sahih Bukhari Shareef at Madrassa Farooqiyah. In 1988, he taught Hadith from the Sahih Bukhari Shareef at Jamia Amjadia, in Karachi. Later in that year, he also taught Sharah Wiqaaya (a famous book on Islamic Jurisprudence) to students at the Al Jaami 'at ul Qaadiriyah.

Some of His Famous Students

Many students have been blessed with the opportunity of studying under the tutorship of Huzoor Taajush Shariah and acquiring from him great Gems of Knowledge and Wisdom.

Amongst his students are his beloved son Hazrat Maulana Asjad Raza Khan Qaadiri Razvi and his son-in-law Mufti Mohammed Shu'aib Raza Saaheb. With the exception of them, Hazrat has taught many students, but the names of a few have been included here for the sake of blessing:

1. Allama Mufti Sayed Shaahid Ali Razvi
2. Maulana Anwar Ali Razvi
3. Maulana Naazim Ali Razvi
4. Maulana Kamaal Ahmad Khan
5. Maulana Jameel Ahmad Khan
6. Maulana Muzaffar Husain Khan
7. Maulana Zulfikhaar Khan
8. Mufti Ubaid ur Rahmaan Razvi
9. Maulana Wasi Ahmad Razvi
10. Maulana Saleemudeen Razvi
11. Maulana Sheerudeen Razvi
12. Maulana Mujibur Rahmaan Razvi
13. Maulana Sajjad Alam Razvi
14. Maulana Sharf Alam Razvi
15. Maulana Ateeq ur Rahmaan

Huzoor Taajush Shariah's Khaadims

This book would not be complete if we did not mention some special Khaadims of Huzoor Taajush Shariah who have made immense efforts for the Khidmat of Deen and for the service of Huzoor Taajush Shariah.

A very important person and Khaadim who handles and administrates most of Hazrat's local and international trips is Haji Yunus Qureshi of Mumbai. He has been serving Hazrat for many years and is responsible for most of Hazrat's travels etc. He is always willing to go out of his way for the service of Hazrat. Amongst the Khaadims of Huzoor Taajush Shariah in India is also Hazrat Maulana Aashiq Saaheb who is the scribe of Huzoor Taajush Shariah and travels with Hazrat serving him on most of his journeys.

Also amongst Hazrat's Khaadims in Bareilly Shareef is Janaab Maulana Murtaza Saaheb, Janaab Yusuf Bhai, Janaab Irfaan (grandson of Kaneez Bua who was the Khaadima at the home of Huzoor Mufti e Azam ﵁), Janaab Siddique and numerous others, who serve with sincerity and devotion at the home of Huzoor Taajush Shariah.

There are many others across the world who, sincerely serve Hazrat on his trips to their respective countries. One person that we cannot forget in this discussion is Marhoom Brother Asif Bhai of Malawi who was regarded, as one of Hazrat's closest and most beloved Khaadims. He

would go out of his way for the service of Hazrat and would leave no stone unturned in fulfilling his sincere love to Huzoor Taajush Shariah.

His entire life was based on serving the great Shaykh with sincerity and devotion even whilst he would be at home in Malawi. Allah exalt him in Holy Paradise and bless him with Noor in his grave for this blessed service.

There are also many others like Brother Shiraz Abdul Majeed, Brother Shabir Bakali, Brother Junaid and Atif (Grandsons of Ali Bapu), Hafiz Bilal, Brother Luqman Aziz, Haji Rafik Bakali, The Haniff Osman Family and the Sayed Ebrahim family of Durban, Brother Tarik Hasan of Jeddah etc., who are always willing and ready to serve the great Shaykh.

It is difficult for me to quote all the names here, but I have presented a few names for Barkat but included in this are all those known or unknown who are blessed with the honour of serving Huzoor Taajush Shariah.

Lightning strikes those with faith and those without faith, but it strikes not, the one who is in the remembrance of Allah.

You should think of the world as a point where you get off and then pass, or the kind of wealth that you dreamt off, and when you woke, you had nothing with you.

When the heart is filled only with the Deen of Allah, then it removes all except the love for Allah.

Poverty and thoughts of it pass through the heart of a Momin, but when he reaches the level of Tawak'kul (complete trust in Allah), then he Immediately gains satisfaction.

Gems of Wisdom

Hazrat Sayyiduna Imam Baaqir رضي الله عنه

His Knowledge, Wisdom & Expertise

His Command over Numerous Languages

Huzoor Taajush Shariah has been blessed with amazing command and eloquence over many languages. I have noticed that when he is amongst the Urdu speaking people, then his explanations in Urdu, being his mother tongue is so eloquent and beautiful, but at the same token his command of the Arabic language does not differ him from the Arabic Speaking. If one listens to him recite in Arabic or converse in the Arabic language, then one who has even the slightest command of the Arabic Language will realise how eloquent his manner of conversation is. When Arab scholars speak to him or read the texts of his many Arabic works, they are amazed that they are listening to a non-Arab or reading a book written by a non-Arab.

Huzoor Taajush Shariah Qibla has been blessed with an excellent command of Farsi and one will find many of his writings and poems containing Persian. Hazrat Maulana Mufti Mohammed Akhtar Raza Khan Azhari also has an excellent command of the English language. Huzoor also speaks, understands, reads and writes English very well.

When Nu Ha Meem Keller wrote against the Fatwa-e-Takfeer issued by Aala Hazrat Imam Ahmed Raza Khan ﷺ, Huzoor Taajush Shariah Qibla presented such an in-depth, detailed and well-evidenced book in refutation of Keller, which was a complete post-mortem of his objections. If one reads, the book one will be amazed by the command of language and by the intellect, wisdom and high acumen of Huzoor Taajush Shariah.

This book was published, but instead of mentioning that it was written by Huzoor Taajush Shariah, it was unfortunately written that it was prepared under the guidance of Huzoor Taajush Shariah.

The reality is that this work was the effort of Huzoor Taajush Shariah and I personally regard it a masterpiece of the Great Shaykh, thus the credit for that book should be given to Huzoor Taajush Shariah. Thus, it should be noted that this too should be added to the notable works of Huzoor Taajush Shariah.

I personally discussed this with Hazrat and requested permission to print the said book as his own work and the Beloved Shaykh accepted this and commanded that I write an introduction to it when it is ready for print.

When Huzoor Taajush Shariah visits South Africa, Malawi and Zimbabwe etc. people are astounded by the lectures delivered by Hazrat in English. This command of language blessed to Huzoor Taajush Shariah, in my view is a great blessing and a sign of the Imam of the time, as wherever he goes, he is able to converse with the people in the most common international languages of today.

Huzoor Taajush Shariah's Amazing Memory

Hazrat has been blessed with an amazing memory. This he has inherited by Allah's Grace from his ancestors. Those who study the life of the great Mujad'did Aala Hazrat ﵁ know well that he was blessed with an amazing

memory. The testimony to this is that he became Hafiz ul Quran in just 27 days. The manifestation of this memory can be found in Huzoor Taajush Shariah. He has committed to memory the entire Dalaa'il ul Khayraat Shareef of Imam Al Jazuli ﷺ and he has committed to memory the complete Qasida Burdah Shareef. With the exception of these he has commenced the Hifz of the Quran at this age and has committed to memory scores of Ahadith of Rasoolullah ﷺ. He has also committed to memory hundreds of statements of the great Fuqaha. Huzoor Taajush Shariah even remembers references of Ahadith and statements of the Fuqaha to so many books. I have noticed that he remembers people well by their names and nowadays he even recognises people simply by their voices. On many occasions, I have noticed here in South Africa that he remembers even the area and street names of places he has visited only once. I remember that I had compiled my first book during my student days in Bareilly Shareef and almost 20 years later, I was talking to Huzoor Taajush Shariah about this, as Hazrat had written the introduction to the said book. However, I could not remember the exact year when I had compiled the book, whilst Huzoor Taajush Shariah mentioned the year and month, and reminded me about how he had advised me concerning the use of certain words. I was amazed at how he remembered all of this after almost 20 years. Subhaan'Allah!

His Authority In the Science Of Ifta

This service to the Ummah has always been a superb characteristic of the family of Sayyiduna Aala Hazrat ﷺ. After examining the information presented below, one will have better insight concerning the lengthy period in which this service has been upheld by the illustrious family and ancestors of Huzoor Taajush Shariah Qibla:

1. 1831 to1865 - Hazrat Maulana Raza Ali Khan رضي الله عنه

2. 1866 to 1875 - Allama Naqi Ali Khan رضي الله عنه

3. 1869 to 1921 - Aala Hazrat, Ash Shah Imam Ahmad Raza Khan رضي الله عنه

4. 1895 to 1942 – Hujjatul Islam Hazrat Maulana Haamid Raza Khan رضي الله عنه

5. 1910 to 1981 – Huzoor Mufti e Azam Hazrat Imam Mustafa Raza Khan رضي الله عنه

6. 1960 upto now – Huzoor Taajush Shariah Qibla

From the above mentioned information one can notice that the family and forefathers of Aala Hazrat رضي الله عنه upto this day have been serving the Ummah for almost 182 years. Continuing in this manner, Huzoor Taajush Shariah continues to answer questions pertaining to numerous Deeni Issues on a daily basis.

Further to this, Q&A Sessions are held on Sunday nights online, in which scores of people send questions to Huzoor Taajush Shariah, which he replies to online (audio), solving the Deeni issues of the Ummah.

Huzoor Taajush Shariah has been involved in the Field of Ifta (i.e. writing Fatawa) since he was only 17 years old. He was blessed with being trained by the Greatest Mufti of the Era, in other words by Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷻ. He also trained under the watchful eye of Allama Mufti Muhammad Afzal Husain Razvi علیہ الرحمہ.

Today, even though Hazrat's physical vision is impaired, he still dictates Fatawa (Rulings) on a daily basis. Due to the tremendous workload and questions received from all parts of the world, there are many other Muftis who respond to queries at the Markazi Darul Ifta (Central Darul Ifta) in Bareilly Shareef.

The son in law of Huzoor Taajush Shariah, Allama Mufti Muhammad Shu'aib Raza is also amongst the senior Muftis of the Darul Ifta. It has been mentioned that Huzoor Mufti-e-Azam-e-Hind ﷻ once said the following words to our Beloved Taajush Shariah whilst he was still very young:

"Akhtar Mia! There is no time to sit at home. It is now time for you to take care of this task. Thus, I am handing over this duty (of Ifta) to you."

Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ then directed his blessed attention to those present there at the time and declared:

"All of you should now turn to Akhtar Mia. He is now my Successor"

Huzoor Taajush Shariah Qibla personally mentions the following:

"I had already joined the Spiritual Order of Huzoor Mufti-e-Azam-e-Hind during childhood. On my return from Jamia Azhar and due to preference, I became involved in presenting Fatawa. At the early stages, I performed this duty under the supervision of Huzoor Mufti-e-Azam-e-Hind ﷺ and would go to him so that I may show him my work. After sometime, I became more inclined towards this task and then I continuously presented myself before Huzoor Mufti-e-Azam-e-Hind ﷺ. Over a very short period of time and due to the Spiritual blessings of Huzoor Mufti-e-Azam-e-Hind ﷺ, I achieved immense benefit and success in this faculty."

Ever since, Huzoor Taajush Shariah has continued this task entrusted upon him by these great spiritual luminaries. His Islamic Verdicts (Fatawa) are recognised and accepted throughout the world. To date Huzoor Taajush Shariah has issued thousands of verdicts on many Important Deeni Issues.

Huzoor Taajush Shariah has written thousands of Fatawa already and to include all of them in this short book is not possible. I have included in

this section some Fatawa written by Huzoor Taajush Shariah in English, from Azhar ul Fatawa, for the benefit of the readers.

Few English Fatawa of Taajush Shariah

Huzoor Taajush is inundated with queries from all over the world. Alhamdu Lillah, one of the blessed qualities of Huzoor Taajush Shariah is that he often responds to these queries in the language in which they are sent to him, these languages include Arabic, Urdu, Farsi or English.

Hazrat has written thousands of Fatawa upto now and has presented the response to many Queries in the English Language. Alhamdu Lillah, as mentioned earlier Hazrat has an excellent command of the English language and chooses his words very carefully when writing. A few queries that were presented to Hazrat in English and their answers are being presented for the benefit of the readers.

Query

1. Can we read Namaaz behind a Deobandi Aalim? Tahirul Qaadiri says that you cannot read Namaaz behind a Gustaakhe-Rasool no matter where he is from. Tahirul Qaadiri read Namaaz behind a Deobandi Aalim.

2. Tahirul Qaadiri reads Namaaz behind Deobandis and persons of any School of Thought. Is it permissible? What is the issue of persons who perform Namaaz behind Deobandis and considers it permissible?

3. Is it permissible to read Namaaz behind a Sunni Aalim who has qualified in Deoband?

The Answer

1 & 2: No. Absolutely not! It is not permissible to read Namaaz behind a Deobandi Aalim on any account. Namaaz performed behind a Deobandi Aalim as well as behind unbelievers is totally incorrect.

A question was posed to Aala Hazrat رضي الله عنه concerning performance of Namaaz behind a Gustaakhe-Rasool. In answer to this, Aala Hazrat رضي الله عنه has clearly stated in 'Ahkaam-e-Shar'iah', Vol. 1, page 128, Mas'ala 52, that: "He who recites the Quran incorrectly by changing its meaning, or does not perform proper Wudu or Ghusl or refutes a basic principle of Deen; Sects such as Wahabi, Shia, Ghair Muqallid, Qadiani - behind these people, one's Namaaz is Baatil."

Elaborating further on the non-permissibility of Salaah behind corrupt sects, Aala Hazrat رضي الله عنه on page 129 of the same Kitaab further comments: "This is contrary to the first type, e.g. Deobandis etc. Neither is their Salaah (considered to be) Salaah, nor is Salaah behind them (considered) Salaah. If for Jummah or Eidain (a Deobandi is an Imam) and no other Muslims are found, then it is compulsory to refrain from performing the Jummah and Eidain. In the place of Jummah, one should perform the Zuhr and there is no substitution for Eidain."

"An Imaam is that Imaam who is a Sunni possessing correct beliefs, correct cleanliness (ablution), correct recital of Quran and who comprehends the laws of Salaah and cleanliness, and is not a Faasiq. He should not possess any physical or spiritual defect, which distances people from him. This is the comprehensive answer to this issue. Almighty Allah is the Possessor of all Knowledge." Ahmed Raza (May Almighty Allah forgive him) 21 Muharram-ul-Haraam 1339 A.H.

So strict was Aala Hazrat's ﵁ command concerning these individuals that in the above Kitaab, Vol.2. Page 178, Mas'ala 83, Aala Hazrat ﵁ has even considered that person an open Faasiq (Sinner) and unable to make Imaamat, who deliberately meets and eats with corrupt Sects.

Under such conditions, if a person by just wilfully meeting and eating with a Gustaakhe Rasool, imagine his condition of Imaan if he intentionally reads Namaaz behind persons of corrupt Sects and, even then, does not consider his actions to be incorrect!

What Tahirul Qaadiri says regarding performance of Namaaz behind Gustaakhe-Rasool comes true to Deobandis also and the word 'Gustaakhe-Rasool' is applicable to Deobandis certainly as they have committed disrespect to the Holy Prophet Muhammad ﷺ.

Deobandis have refuted the Holy Prophet Muhammad's ﷺ Knowledge of the Unseen and they have likened his knowledge to that of 'animals and

madmen' as it is clear by the study of 'Hifz ul Imaan', written by Molvi Ashraf Ali Thanvi.

Deobandis have considered the Knowledge of the Holy Prophet Muhammad ﷺ to be reduced in comparison with Shaitaan and Malak ul Maut (Angel of Death). Deobandis have regarded that the knowledge of Shaitaan and Malak ul Maut to be increased by the categorical injunction of the Holy Quran. In the meantime, they say that there is no injunction concerning the knowledge of the Holy Prophet Muhammad ﷺ. Study 'Baraheene Qaatiya' written by Khalil Ahmed Ambetwi.

Deobandis do not consider the Holy Prophet Muhammad ﷺ as the Last Messenger of Almighty Allah, whereas it has been unanimously considered to be a principle of Religion from the beginning till this time.

Therefore, the Ulama of Makkah and Madina, etc. have unanimously stated that these persons who have such beliefs have become infidels (Kaafirs).

Likewise, whosoever doubts the infidelity of these persons he is also an infidel, as it is written in detail in 'Husaam ul Haramain' and 'Tamheed-e-Imaan' etc. by Aala Hazrat رضي الله عنه, the Reviver of Islam.

Now you can derive the rule concerning Tahirul Qaadiri and you can easily note that he himself has violated the rule which he himself told you

regarding the Gustaakhe-Rasool, as he himself performs Namaaz behind Deobandis who are slanderers (Gustaakhe-Rasool) against the Holy Prophet Muhammad ﷺ and considers it as permissible.

So the above Fatawa of the Ulama-e-Haramain, etc. is applicable to Tahirul Qaadiri as he committed infidelity doing such and stating so in concern of performance of Namaaz behind Deobandis.

If Tahirul Qaadiri refutes the Fatawa of Ulama-e-Haramain, then he appears as a person refusing the consensus of the Ulama-e-Islam and going astray from the Deen of Islam. However, he must put a plea to establish his claim if he considers Deobandis as Muslims.

3. A Sunni is he who does not have any Kufri Aqida, who does not defame or slander the Holy Prophet ﷺ, and who does not consider Deobandis and non-Believers as Muslims. To read Namaaz behind him is permissible provided that he should be able to be an Imaam (one who leads the prayer) no matter where he has qualified from.

[Mufti] Mohammed Akhtar Raza Khan Qaadiri Azhari

Query

In which Aayaat (Verses) of the Quran is it stated that Rasoolullah ﷺ is superior to all the Prophets and all the creations?

The Answer

It is clear from so many verses of the Holy Quran. Hereby I would like to content with some verses of the Holy Quran wherein the supremacy and the preference of our beloved Prophet Muhammad ﷺ has been declared very clearly.

Allah says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ مِنْهُمْ مَّنْ كَلَّمَ اللهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ

These are the Prophets. We have preferred some of them above others. Among them one is that Allah spoke to him and Allah has made the ranks of one of them above all. (Surah 2: Verse 253)

All Ulama unanimously state that the person Allah mentioned about him that he has made his ranks higher than all is our Prophet Muhammad ﷺ. This was the first evidence, which clarifies the preference of Holy Prophet Muhammad ﷺ.

The second one is as follows: Allah states in His Holy Quran:

وَ اِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ

i.e. O Rasool recall the occasion when Allah made an agreement with His previous Prophets, if I grant You a Divine Book and sageness (Hikmat) then a Rasool comes to you certifying whatever you have obtained from Me, you have to believe him. (Surah 3: Verse 81)

Hence, you can know clearly that Allah has never granted prophecy to anybody unless he believed in our beloved Prophet Muhammad ﷺ. So this Ayat e Karima is significant and an indication from which one can know that our Prophet is the Messenger for all, whether they are Prophets or followers.

Now, I am offering the third evidence, which is as follows:

Allah says: (in the) Ayat e Durood:

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا

No doubt Allah and His Angels praise the Holy Prophet ﷺ and convey the Salutations to him, O Believers send Durood and pay a lot of Salutations (Salaam) to the Holy Prophet ﷺ. (Surah 33: Verse 56)

Allama Jalaludeen Suyuti علیه الرحمه has derived from this verse that the prophecy of our Holy Prophet ﷺ is quite absolute and it is comprising all, even the Angels of Almighty Allah. Hence, Aala Hazrat علیه الرحمه says in his Naat:

انبیاء سے کروں عرض کیوں صاحبو
کیا نبی ہے تمھارا ہمارا نبی ﷺ

جیسے سب کا خدا ایک ہے ویسے ہی
اِنکا اُنکا تمھارا ہمارا نبی ﷺ

Should I ask Ambiya Kiraam
O my esteemed Ambiya is our Messenger for you?
Ambiya replied: As Almighty is One for all, similarly our Nabi and
Your Nabi and everyone's Nabi is one.

Further Aala Hazrat علیه الرحمه says:

خلق سے اولیاء اولیاء سے رسل
اور رسولوں سے اعلیٰ ہمارا نبی ﷺ

The favourites of Allah are superior than (the) whole universe and the Prophets are more virtuous than (the) Awliyah and our Nabi ﷺ is most preferred than the Prophets.

Whoever requires more details in this regard he must go over the book "Tajallil Yaqeen", writer - Aala Hazrat Imam Ahmed Raza Khan Bareilly رضي الله عنه.

Mohammad Akhtar Raza Khan Qaadiri Azhari
19 Safar 1421 Hijri - 24 May 2000

Query

Is it permissible to pray Namaaz behind Wahabis or other misled groups; to send children to their Madrassas and Darul Ulooms and pray for their forgiveness (Maghfirat)? The above questions were posed by Mureeds in Leicester to Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari. The following Fatwa was dictated verbally by Hazrat regarding the above topics on 28th of July 1999, typed later and signed by his Eminence.

The Answer

I have been asked verbally about performing Namaaz behind Wahabis and other misled groups and about other issues. I have to say, on the first

issue, that it is not permissible at all to perform Namaaz behind Wahabis and any other misled persons. He who performs Namaaz behind Wahabis and other misled persons loses his Namaaz and gives up his Imaan as well if he does so intentionally and knowingly. It is also not permissible to enter their Mosque in case it is not needed and one can move to a Sunni Mosque. Likewise, it is totally forbidden to attend their funeral and pray for their forgiveness (Maghfirat). Allah has prohibited such actions in the Holy Quran as He has categorically said in Surah Tauba:

وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَاتَقُمْ عَلٰى قَبْرِهٖ

[Para 10 Surah 9 Ayat 84]

It is my advice to all Sunnis and especially to the Mureeds of Silsila Razvia to keep away from all these wrong doings. Please also avoid sending your children to Wahabi Madrassas and Darul Ulooms and bring them up in a Sunni environment and make them refrain from being Wahabi. I have just communicated through my advice the Divine Order of Allah and His Holy Prophet ﷺ. May Allah bestow Muslims to abide by Shariah and obey its rules and follow the behaviour of Buzurgaan-e-Deen. Aameen.

Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari

Query

In Erasmia there is a Mosque bearing the name 'Sayyidina Abu Bakr Mosque'. On the sacred day of Friday, a huge colour portrait of Khomeini was conspicuously displayed at its entrance. In fact, this Mosque is publicly being used to promote views of Khomeini and Shia'ism. On many occasions, scholars and speakers from overseas, who gave Khomeini the status of Islamic leader, are invited to address Muslims in an effort to promote Shia propaganda. This has resulted in many uneducated and simple-minded Muslims accepting these Khomeini-orientated speakers as their leaders. This status quo is still maintained despite warning the management of the Mosque of this dangerous practice through a hand delivered letter and pamphlets. In the light of Shar'iah, clarity is sought in respect of the under-mentioned questions:-

1. Is Khomeini a Believer and can he become a religious guide of Muslims?

2. What is the Ruling of Shariah regarding those who accept Khomeini as their religious leader?

3. Is it permissible to display Khomeini's portrait at the entrance of the Mosque at the time of Friday prayer?

4. Should the above-mentioned Mosque, which is being used for the promotion of Shia beliefs/activities, be declared as Imambara? Or should it be allowed to maintain the name of Sayyidina Abu Bakr Mosque?

5. If the present management do not change the name of the Musjid and continue with their above-mentioned activities, then is it permissible for the Muslims to offer Salaah in it? Would it be proper for Muslims to send their children to Madrassa and school under their control?

6. Despite efforts to restrain the management of this Mosque from refraining from promoting their activities and views, if they still continue to maintain their status quo, what should the attitude and relationship of the general Muslims be with them?

Was Salaam
Sunni Action Committee (Laudium and Erasmia Branch)
P.O. Box 14078
Laudium 0037
Pretoria - South Africa

The Answer

1. As you know and every Sunni Muslim knows that Khomeini was the leader of the Shia. Shia are no more Muslim. They are certainly apostate and struck off the circle of Islam due to their wrong tenets and beliefs, which are contrary to Islam.

I would like to put up here the categorical diction of Aala Hazrat Maulana Shah Ahmad Raza Khan Sahib Qaadiri عليه الرحمه from the unique book Al

Mu'tamad. Accordingly, he says as follows in Al Mustanadul Mu'tamad, pg. 241:

i.e. all Shia's comprising their Mujtahid Ulama and illiterates and men and women expressed that the Quran is incomplete, the Holy Sahaba have lessened it as they dropped out some Surahs and Ayat from Quran and they clearly declared the proficiency of Hazrat Ali ﷺ and sacred Imaams of Ahle Bait above the former Messengers of Allah. You can't find anyone of Shia free from these false beliefs. Moreover, they consider such an entity who issues an order and regrets thereafter to be a God. According, Aala Hazrat علیہ الرحمہ says in his Fatawa as follows:

رافضی ایسے کو خدا کہتا جو حکم کرکے پچھتاتا ہے جو مصلحت سے جاہل رہ کر ایک حکم کرتا ہے
جب مصلحت کا علم آیا اسے اسے بدل دیتا ہے

(Fatawa Razvia, Vol. 1, pg. 743)

In the light of the foregoing, you can know the rule of Islam regarding apostate Khomeini. واللہ تعالیٰ اعلم

2. They are apostate like him. واللہ تعالیٰ اعلم

3. Not at all. واللہ تعالیٰ اعلم

(4.5.6.) It is an Imambara definitely. واللہ تعالی اعلم It is not permissible to perform Salaah in such a place. Children must he kept away from their reach, and guardians must avoid sending them to the Madrassa or school of Shia's. Sunni Muslims must keep away from them to save their Imaan. واللہ تعالی اعلم

Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari
Markazi Darul Ifta
52 Saudagran Bareilly Shareef
2 April 2000

Query

Re: Visiting Graves or Shrines of a Wali ﵁.

In Fiji there is a grave of a Wali who came from India and Muslims there visit and respect that blessed place in the town Navua. The Wali had also shown great Karamaat and even today it can be experienced whosoever visits the graves.

The Wahabis claim it is un-Islamic to visit such places. Please provide a Fatawa regarding the cited subject and there is no Muslim Sunni Mufti currently in Fiji and it is for this reason I have knocked (on) your door.

Shahzad Ali - Fiji Islands

In this regard, I have to say that Wahabism is based on disrespecting the Prophets and Saints of Allah and they do not believe in their authority and miracles and so claim that visiting graves and shrines are anti-Islamic and settle such action contrary to the teachings of Islam and say that Muslims should refrain from visiting the graves and shrines and even performing worship at those places.

In fact, Wahabis have refused the commands of the Holy Quran and authentic Traditions of the Holy Messenger ﷺ and have adopted very irrespective manners towards the Saints and pious persons. They are misled and every baseless act of Wahabis is against Islamic faith. The Holy Messenger ﷺ has clearly stated: i.e. "I had forbidden (you) to visit the graves. But be attentive that now you do visit the graves."

Every Sunni Muslim should ask the Wahabis to present the evidence about their claim. If they cannot present any evidence and surely they would not be able to do so, then it goes without saying that their claim is contrary to Islam. Verily! Everybody can point out that no one is opposing Islam but the Wahabis. In fact, Allah has bestowed upon His favourites, a great importance, and therefore, our Shariah urges Muslims to be in touch with the pious persons and wants to remain this connection till the last moment of life.

Recite the statement of Hazrat Yusuf عليه السلام, "Make me die as a Muslim and join me with those who are worthy to be very close to you". (Surah Yusuf: 101)

Note: This invocation of Hazrat Yusuf عليه السلام was to instruct the Ummah as the Prophet ﷺ is preserved from evil end. This is the reason that the esteemed Prophet ﷺ commanded his Ummah to visit the graves of virtuous persons. This practice has been continuing since the age of the preceding Prophets.

The Holy Quran, narrating the saying of people about the men of the cave, says: "Those who prevailed in their affair said, 'We swear that we shall erect over them a mosque'". (Al-Kahaf: 21). Hence, everybody can derive clearly that Muslims in every age used to build the Mosque around the Shrine.

Since Saints are the favourites of Allah and close to Him, therefore the Muslim for beneficence visit the Shrines, perform Namaaz in the Mosque near of the Shrines, and undoubtedly, Muslims consider this act a good deed. Now they should answer whether the statement of Wahabis is contrary to Islam or the practice of Ahle-Sunnat which they have inherited by the virtuous persons from the very beginning of Islam and is still going on. It goes on without saying that whose action is contrary to Islam?

This is the action of Wahabis only which is baseless in the light of the tradition of the Holy Prophet ﷺ which says that Allah cursed the Jews as they assumed the graves of their Prophets in the form of the Mosques. I have to say that this Hadith is never supporting them. This is only backing up the Ahle Sunnat Wa-Jama'at.

The Jews built the Mosque (place of worship) directly on the graves and this is obvious that this is the contempting manner and irrespective. We never allow to build a Mosque over the graves. However, he who builds a Mosque near the grave of a Saint or performs Namaaz near a grave with the intention to seek spiritual help and to be benefited from the effects of Awliyah; then there is no objection to this practice.

You know that the Shrine of Hazrat Ismail عليه السلام is in the premises of Musjid ul Haram and it is very virtuous to perform Namaaz in (a) certain place.

In this regard the verses of the Holy Quran: i.e. "We swear that we shall erect over them a Mosque" has been stated before. It has been stated in "Jalaalain" explaining the word Alaihim i.e. around their graves. Through this explanation given in Jalaalain it goes on without saying that the Holy Quran legitimises to build a Mosque around the grave and it can be derived very clearly that this practice has been going on by the Muslims since thousands of years.

Wahabis committed contempt of Awliyah in a more violent way and so they destroyed (demolished) the graves and Shrines and still they are not pleased to do so but they just want to obliterate the reverence of the Prophets and Saints absolutely from the heart of Muslims. That is why they urged Muslims neither to visit the graves nor to pay submission and devotion to them at all.

Ja-Nasheen-e-Mufti Azam, Allama Mufti Mohammed Akhtar Raza Khan Azhari Qaadiri
The Following question and answer was extracted from Azhar ul Fatawa, which is brief compilation of some English Fatawa of Huzoor Taajush Shariah.

Query

1. Can a Muslim donate blood?
2. Is blood transfusion permissible or not?
3. Is organ transplant permissible of not?

The Answer

All three are prohibited. One cannot donate blood and organs because these are the Amaanah of Allah, therefore it is not permissible to donate any part of one's body or (donate) the blood.

Even if one says that by transfusion and by transplant that one can save a life, but even so, these actions would not be permissible for Almighty Allah says:

وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝٧٠

[Surah Bani Israel: Verse 70]

This Fazilat proves beyond a shadow of doubt that all the parts of the body as such is sacred, and within the concept of being sacred, one is not permitted to use any part of the human body as one uses parts of the animal body. It is also accepted that the human being and every part of the human body is sacred. It is because of this that, according to the Hadith Shareef, Almighty Allah's Holy Prophet ﷺ has cursed that woman who 'joins her hair with another's hair and takes another's hair and joins it with hers.'

This proves beyond a shadow of doubt that as the hair of a woman cannot be used, so will be the other parts of the human body again proving the sanctity of the human body and the utilisation of which is prohibited.

From this Hadith we clearly see that if one was permitted to use another person's human parts, then Almighty Allah would not have cursed the

user, but in this Hadith one sees that the user of the human part is cursed. As to the question of necessity, Shar'iah has given this a status as the following Hadith clearly states 'necessity makes that which is Haraam as permissible.' However, this circumstance is only applicable when there is no circumstances that contradict this. There is a Hadith which states that, 'Do not injure and do not be open to injury.'

Aside from being a Law of Shar'iah, this law is also one of the basic laws of Islamic principles of Fiqh. The basic meaning of this Hadith is that it is Haraam to injure and also Haraam to be injured.

In the issue of transplant and transfusion, in this instance, the above Hadith of causing injury will contradict, for a person who involves himself in transfusion and transplant is harming himself as well as others. An example of this is found in 'Shaami' where a person happily offers a piece of his own flesh to another. But this would not be permitted because he will be causing harm to himself.

[Mufti] Mohammad Akhtar Raza Khan Qadiri Azhari

Footnote From Azhar ul Fatawa:

A magazine, 'The Health Summary', Vol. XV No. 3, March 1998, published in London, explaining the dangers of blood transfusion, on page 9, says: "In the year 1997, 94 hospitals reported a total of 169 instances of 'hazard', almost half being where patients had received a blood component intended for another patient. These 63 cases revealed 142 procedural failures, resulting in one death and nine cases of major morbidity. The participating hospitals reported that there were 12 deaths directly attributed to all complications of blood transfusion."

His Authority In the Science Of Hadith

His Chain of Authorisation in Transmission of Hadith

His Masha'ikh-e-Hadith from Imam-ul-Muhad'ditheen Sayyiduna Ash Shaykh Abu Abdullah Muhammad bin Isma'eel Bukhari رضي الله عنه upto Huzoor Mufti e Azam Hind رضي الله عنه is as follows:

- Shaykh Abu Abdullah Muhammad bin Isma'eel Bukhari
- Shaykh Abu Abdullah Muhammad bin Yusuf bin Matr bin Saleh Bishr Farbari
- Shaykh Abu Muhammad Abdullah bin Ahmed Sarkhasi
- Shaykh Abul Hasan Abdur Rahmaan bin Muzaffar Daadudi
- Shaykh Abul Waqt Abdul Awwal bin Isa bin Sho'aib Sanjari Harwi
- Shaykh Siraaj Husain bin Mubaarak Zubaidi
- Shaykh Abul Ab'bas Ahmed bin Abi Talib Al Hajaar
- Shaykh Ibrahim bin Ahmed At Tanukhi
- Shaykh Abul Fadl Shihabud'deen Ahmed bin Ali bin Hajr Asqalani

- Shaykh Ahmed Zakariya bin Muhammad Abu Yahya Al Ansaari

- Shaykh Shamsud’deen Muhammad bin Ahmed bin Muhammad Ar Ramali

- Shaykh Ahmed bin Abdul Qud’doos Abul Mawahib Ishnawi

- Shaykh Ahmed Al Qashaashi

- Shaykh Ibrahim Kurdi Al Madani

- Shaykh Abu Taahir Muhammad bin Ibrahim Al Kurdi Al Madani

- Shaykh Wali’ullah Muhad’dith Delhvi

- Shaykh Abdul Aziz Muhad’dith Delhvi

- Shaykh Sayyid Aal-e-Rasool Al Marehrawi

- Shaykh Imam Ahmed Raza Khan Bareilvi

- Shaykh Mustafa Raza Khan (Mufti-e-Azam)

- Shaykh Akhtar Raza Khan (Taajush Shariah)

A Further Chain of Authorisation

- Shaykh Abul Ayash Muhammad Abdul Ula Lucknowi
- Shaykh Muhammad Sindhi
- Shaykh Uthman Dumyaati
- Shaykh Jamalud'deen bin Abdullah Mufti Makkah
- Shaykh Aabid Sindhi Madani
- Shaykh Ali Husain Muradabadi
- Shaykh Khaleel-ur-Rahmaan Muhammad Abadi
- Shaykh Sayyid Ahmed Zain Dahlaan
- Shaykh Abdur Rahmaan bin Abdullah Siraaj Makki
- Shaykh Husain bin Saleh Jamal-ul-Layl
- Shaykh Abul Husain Ahmad Noori
- Shaykh Raza Ali Khan Barelvi

- Shaykh Muhammad Naqi Ali Khan Barelvi
- Shah Wali'ullah Muhad'dith Delhvi
- Shah Abdul Aziz Muhad'dith Delhvi
- Sayyid Aal-e-Rasool Marehrawi
- Shaykh Imam Ahmed Raza Khan Barelvi (Aala Hazrat)
- Shaykh Mustafa Raza Khan (Mufti-e-Azam)
- Shaykh Akhtar Raza Khan (Taajush Shariah)

AUTHORITY IN HADITH MUSALSAL BIL AW'WALIYAH

- Shaykh-ul-Islam Ashraf Zakariyah bin Muhammad Al Ansari
- Shaykh Abul Khayr bin Umoos Ar Rasheedi
- Shaykh Muhammad bin Abdul Azeez
- Shaykh Ahmed bin Muhammad Ad Dumyati Al Ma'ruf Ibn Abdul Ghani
- Shaykh Maulana Ahmed Hasan As Sufi Muradabadi
- Shaykh Sayyid Shah Abul Husain Ahmed Noori Marehrawi
- Shaykh Imam Ahmed Raza Khan Barelvi (Aala Hazrat)
- Shaykh Mustafa Raza Khan (Mufti-e-Azam)
- Shaykh Akhtar Raza Khan (Taajush Shariah)

In the aforementioned Chain of Authorisation in Transmission of Hadith, it commences at Sayyiduna Rasoolullah ﷺ upto Hazrat Shaykh Shahabud'deen Abdul Fadl Ahmed bin Hajr Al Asqalani with all the said Masha'ikh, and thereafter the Chain of Authorisation continues as stipulated above.

SECOND AUTHORITY IN HADITH MUSALSAL BIL AW'WALIYAH

This is another Chain of Authority in Hadith which has been blessed to Huzoor Taajush Shariah. This chain of transmission clearly shows us the Shuyukh of Huzoor Taajush Shariah in Transmission of Hadith, right upto Sayyiduna Wa Maulana Muhammadur Rasoolullah ﷺ .

- Huzoor-e-Anwar Sayyiduna Muhammad Mustafa ﷺ
- Hazrat Abu Qaabus Maula Abdul Bin Umar bin A'as
- Hazrat Sufyan Bin Umar bin Danya
- Hazrat Sufyan Bin Ainayyah
- Hazrat Abdur Rahman bin Bishr bin Al Hikm
- Hazrat Abu Haamid Ahmad bin Muhammad Yahya bin Bilal Al Baz'zaar
- Hazrat Abu Taahir bin Muhammad Bin Mahmash Az Ziyaadi
- Hazrat Abu Saleh Ahmed bin Abdul Malik AlMau'zin
- Hazrat Abu Sa'eed Isma'eel bin Abu Saleh Ahmed bin Abdul Malik Nishapuri

- Hazrat Hafiz Abu Farah Abdur Rahmaan bin Ali Al Jauzi
- Hazrat Abul Farah Abdul Latif bin Abdul Mun'im Al Haraani
- Hazrat Abul Fatah Muhammad bin Muhammad bin Ibrahim Al Kubra Al Meydoomi
- Hazrat Shamsud'deen Abu Abdullah Muhammad bin Ahmed Al Qadmeeri
- Hazrat Shaykh Zaynud'deen Abdur Raheem ibnil Husain Al Iraqi
- Hazrat Al Fadl Abdur Raheem bin Husain Al Iraqi
- Hazrat Shaykh Abul Fatah Muhammad bin Abu Bakr bin Husain Al Miraghi
- Hazrat Shaykh Shahabud'deen Abul Fadl Ahmad Ali Al Asqalaani
- Hazrat Ash Shaykh Sayyid Ibrahim
- Hazrat Shaykh Shamsud'deen Sakhaawi Al Qaahiri
- Hazrat Shaykh Ahmed Muhibi Abu Hiraani

- Hazrat Shaykh Wajihud'deen Abdur Rahmaan bin Ibrahim Alawi
- Hazrat Shaykh Sa'eed bin Muhammad Al Muqri
- Hazrat Shaykh Muhammad bin Amlih Al Yamani
- Hazrat Shaykh Sa'eed Ibrahim Al Juzaari
- Hazrat Shaykh Abdul Wahab bin Fathullah Baroohi
- Hazrat Shaykh Yahya bin Muhammad Shaadi
- Shaykh Sayyid Abdul Wahab Al Muttaqi
- Hazrat Shaykh Abdullah bin Saalim Al Asri
- Hazrat Shaykh Abdul Haq Muhad'dith Delhvi
- Hazrat Shaykh Sayyid Muhammad Umar
- Hazrat Shaykh Abur Rida Delhvi
- Hazrat Shaykh Shah Wali'ullah Muhad'dith Delhvi
- Hazrat Shaykh Sayyid Mubaarak Fakhrud'deen Bilgiraami

- Hazrat Shaykh Shah Abdul Aziz Muhad’dith Delhvi
- Hazrat Shaykh Tufayl Muhammad Atraulwi
- Hazrat Shaykh Sayyid Aal-e-Rasool Ahmed Marehrawi
- Hazrat Shaykh Sayyid Hamzah bin Sayyid Aale Muhammad Bilgiraami Hasani Al Waasti
- Hazrat Shaykh Sayyid Aal-e-Rasool Ahmed Ach’che Mia Marehrawi
- Hazrat Shaykh Sayyid Aale Rasool Ahmadi Marehrawi
- Shaykh Imam Ahmed Raza Khan Barelvi (Aala Hazrat)
- Shaykh Mustafa Raza (Mufti-e-Azam)
- Shaykh Akhtar Raza Khan (Taajush Shariah)

Some Titles Bestowed upon Huzoor Taajush Shariah

On the 18th of August 1984, Huzoor Taajush Shariah journeyed to a place called Junagadh. Junagadh is the headquarters of Junagadh district in the Indian state of Gujarat. The city is the 7th largest in Gujarat, western India, located at the foot of the Girnar hills, 355 km south west of the state capital Ahmedabad.

Huzoor Taajush Shariah on this trip journeyed to Junagadh on the invitation of Bazm-e-Raza. The members of Bazm-e-Raza had invited Huzoor Taajush Shariah as the Chief Guest of their program, which was to be hosted at the Junagadh Musjid.

It was during this program that the many Ulama present there conferred upon him the title of 'Taajul Islam' or 'The Crown of Islam'. This title was endorsed by the Grand Mufti of Gujrat, Mufti Ahmed Mia Saaheb.

One of the great Teachers of Teachers and a personality who was also my examiner during my student days at Madrassa Manzar-e-Islam, Shaykh-ul-Hadith Hazrat Allama Maulana Mufti Sayed Shaahid Ali Razvi Rampuri Qibla also conferred the title of 'Faqih-e-Islam' or 'The Jurist of Islam' upon Huzoor Taajush Shariah Qibla. Allama Sayed Shaahid Ali Razvi is a very senior Aalim and is well respected amongst the Ulama circles. I have seen on many occasions when he presents himself at the blessed home of Huzoor Taajush Shariah, the manner in which he addresses Hazrat and the respect and honour he affords Huzoor Taajush Shariah. We should learn from these great personalities how to respect and honour great personalities like Huzoor Taajush Shariah.

He was also conferred the title of 'Taajush Shariah' or 'The Crown of Shariah' and Marja-e-Ulama by great personalities amongst whom are Allama Sayed Alawi Al Maaliki علیہ الرحمہ and Qutb-e-Madina Hazrat Shaykh Ziaud'deen Al Madani علیہ الرحمہ .

With the exception of these blessed titles, Huzoor Taajush Shariah has also been conferred with numerous other titles by the learned Ulama of this time. Some of these titles are:

- Taajush Shariah
- Rahbar-e-Tariqat
- Sultan ul Fuqaha
- Faqih e Azam fis Zamaa
- Ustaaz ul Ulama
- Taaj ul Azkiya
- Tarjumaan-e-Maslak-e-Raza
- Naa'ib-e-Mufti-e-Azam
- Imam-ul-Waqt

- Qutb-e-Waqt
- Taajedaar-e-Ahle Sunnat
- Peer-e-Tareeqat
- Qaami-e-Bid’at
- Naa’ib-e-Rasool-e-Arabi
- Qaazi ul Quz’zaat fil Hind
- Ja-Nasheen-e-Mufti-e-Azam
- Imam ul Hadith Fiz Zamaa
- Naa’ib-e-Hujjatul Islam
- Fakhr-e-Ahle Sunnat

Huzoor Taajush Shariah's Literary Contributions

Due to his travels and commitments within India and other countries, he has had very little time for writing. However, in the last few years, with the exception of Fatawa Writing, Huzoor Taajush Shariah has authored numerous books and has written footnotes and annotations to the books of many Great Scholars. He has also translated into Arabic many books of Aala Hazrat Imam Ahmed Raza Khan ﷺ.

I have noticed that of late Huzoor Taajush Shariah's literary works have increased many folds compared to his early years. I believe he has inherited this from Aala Hazrat ﷺ as the same happened in the life of Aala Hazrat ﷺ.

It is difficult to give a detailed list of all the Books written or translated by Huzoor Taajush Shariah, but for the sake of Barkat some of the books written, compiled, or translated by Hazrat are as follows:

- Difa' Kanz ul Imaan
- Fazaa'il Sayyiduna Siddique-e-Akbar
- Tie ka Mas'ala
- Hijrat-e-Rasool
- Asaar-e-Qiyaamat

- Safeena-e-Bakhshish
- Al Haq ul Mubeen
- TV Video ka Shar'i Operation
- Tasweero ka Shar'i Hukm
- Fazeelat-e-Nasb
- Hazrat Ibrahim ke Walid Taarikh Ya Aazar
- Aik Ahm Fatwa
- Miraat un Najdiyah
- Sharah Hadith-e-Niyyat
- Teen Talaaq ka Shar'i Hukm
- Suno aur Chup Raho
- Kya Muhim puri ho chuki
- Wajh-e-Tasmiyah Asma-e-Surah-e-Faateha

- Jashn-e-Eid Meelad un Nabi
- Al Mu’taqad al Muntaqid
- Barakaat ul Imdaadul
- Shumool ul Islam
- Al Ataya al Qadeer
- Tayseer ul Ma’oon
- Ahlaak ul Wahabiyeen
- Fiqhe Shahanshah
- Sharah Qaseeda Burdah
- Haashia Sahih Bukhari
- Azhar ul Fatawa
- Sharah Hadith-e-Ikhlas
- Fatawa Markazi Darul Ifta

With the exception of books authored by him, Huzoor Taajush Shariah has worked on a number of excellent translations on numerous sciences. Amongst these works are the following:

* He has presented the Hashiyah Al Bukhari, which is actually an annotation of numerous Hadith of the Sahih Al Bukhari.

* He has translated Al Zulal al Anqa Min Bahr Sabaqat al Atqa, which is written by Aala Hazrat ﷺ and discusses the supremacy of Hazrat Abu Bakr Siddique ﷺ amongst all the other Sahaba.

* He has translated the book Haajiz al Bahrayn al Waaqi an al Jam bayn al Salatayn written by Aala Hazrat ﷺ. This book discusses Jam Bayn Al Salatayn, i.e. the combining of two Salaahs.

* Huzoor has done a book called Sharh Hadith Al Niyyah which is a beautiful explanation concerning the Hadith which discusses Niyyah (intention).

* He has translated into the Arabic language al Haad al Kaaf Fi Hukm al Di'aaf, which is authored by Aala Hazrat ﷺ. This book explains the discussion and argument concerning weak Narrations.

* He has done the translation of the book al Mu'taqad al Muntaqad authored by Shah Fazl e Rasool Badayouni عليه الرحمه.

* He has translated the Subhan as Subbuh an Ayb Kadhib Maqbuh written by Aala Hazrat رضي الله عنه. This Book is against those who (Allah Forbid) claim possibility of lies for Allah.

* He has also done the Arabic translation of al Amnu wal Ula li Naa'itil Mustafa bi Daafil Bala, which is authored by Aala Hazrat رضي الله عنه. This book is a discussion which proves that it is permissible to proclaim that Rasoolullah ﷺ is the Eradicator of difficulties.

* He has done the Arabic Translation of Shumul Islam li Usulir Rasoolil Kiram, which is written by Aala Hazrat رضي الله عنه. This masterpiece is a beautiful discussion pertaining to the Imaan of the Beloved Parents of Rasoolullah ﷺ.

* He has compiled the book Tahqiq Anna Aba Ibrahim Tarih wa laysa Azar. This is a detailed explanation about who is the father of Hazrat Ibrahim عليه السلام.

* He has presented a beautiful commentary of the world renowned Qasida Burdah Shareef, which he has named 'Al Fardah'. On my last trip to Bareilly Shareef he presented me with a copy of this masterpiece.

This does not end the list of books done by Huzoor Taajush Shariah. Hazrat is currently still compiling and translating numerous other classical works. Allah bless him with success in all his works. Aameen.

Huzoor Taajush Shariah's Contribution to the Field of Poetry

Naat Shareef

Following in the blessed tradition of his illustrious family, whose love for Sayyiduna Rasoolullah ﷺ knew no bounds, Huzoor Taajush Shariah has composed Humd, Naat and Manqabat.

When one who is a true devotee of the Beloved Rasool ﷺ examines the Kalaams written by Huzoor Taajush Shariah, he will have no option but to declare that Huzoor Taajush Shariah is a true Aashiq-e-Rasool ﷺ and at the same time he is a true lover of the Awliyah Allah.

His writings flow with the fragrance of Ishq e Nabi ﷺ. The Bouquet of Naats and Manqabats written by him is compiled to form the world-renowned 'Safeena-e-Bakhshish'. This is also something that Huzoor Taajush Shariah has spiritually inherited. It is reported that Huzoor Taajush Shariah wrote his first Kalaam at the age of 19. When one recites or listens to the Kalaams written by Huzoor Taajush Shariah, one will be able to observe the deep love he possesses for the Holy Prophet ﷺ. There is no doubt that Huzoor Taajush Shariah is a sincere and true Aashiq-e-Rasool ﷺ and his every breath is in the love of Allah and His Beloved Rasool ﷺ. This true love is displayed in his beautiful and eloquent Kalaams.

For the benefit of the readers, few Kalaams written by Huzoor Taajush Shariah are being presented here.

Apne Dar Pe Jo Bulaa-O To Bahut Accha Ho

Apne Dar Pe Jo Bulaa'o To Bahut Ach'cha Ho
Meri Bigri Jo Banaa'o To Bahut Ach'cha Ho

Qaid e Shaitaa(n) Se Churaa'o To Bahuth Ach'cha Ho
Mujh ko Apna Jo Banaa'o To Bahuth Accha Ho

Gardish e Dawr Ne Paamaal Kya Mujh ko Huzoor
Apne Qadmo Me Sulaa'o To Bahuth Ach'cha Ho

Yu To Kehlaata Hu Bandaa Me Tumhaara Lekin
Apna Keh Ke Jo Bulaawo To Bahuth Ach'cha Ho

Tum To Murdo Ko Jila Dete Ho Mere Aaqa
Mere Dil Ko Bhi Jilaa'o To Bahuth Ac'cha Ho

Jis Ne Sharminda Kiya Mahr o Maah o Anjum Ko
Ek Jhalak Par Wo Dhikhaa'o To Bahuth Ach'cha Ho

Ro Chukaa Yu To Me Awro Ke Liye Khoob Magar
Apni Ulfat Me Rulaa'o To Bahuth Ach'cha Ho

Yu Na Akhtar Ko Phirawo Mere Maula Dar Dar
Apni Chokhat Pe Bhitaa'o To Bahuth Ach'cha Ho

Daagh Furqat-e-Taiba

Daagh Furqat-e-Taiba Qalb Muzma Hil Jaata
Kaash Gumbad-e-Khazra Dekhne Ko Mil Jaata

Dum Mera Nikal Jaata Unke Aastaane Par
Unki Aastaane Ki Khaak Me Me Mil Jaata

Mawt Le Ke Aa Jaati Zindagi Madine Me
Maut Se Gale Mil Kar Zindagi Me Mil Jaata

Furqat-e-Madina Ne Wo Diye Mujhe Sudme
Koh Par Agar Parti Koh Bhi To Hil Jaata

Dil Pe Jub Kiran Parti Unki Subz Gumbad Ki
Uski Subz Rangat Se Baagh Bun Ke Khil Jaata

Dil Pe Wo Qadam Rakhte Naqsh Paa Ye Dil Banta
Yaa To Khaak-e-Paa Bun Kar Paa Se Mut'tasil Jaata

Un Ke Dar Pe Akhtar Ki Hasrate Huwi Poori
Saa'ile Dar e Aqdas Kaise Munfa'il Jaata

Madina Aane Waala Hai

Sambhal Jaa Ai Dil e Muztar Madina Aane Waala Hai
Lutaa Ai Chashme Tar Gohar Madina Aane Waala Hai

Qadam Ban Jaa'ey Mera Sar Madina Aane Waala Hai
Bichoon Rah Mai Nazar Ban Kar Madina Aane Wala Hai

Jo Dekhe Un Ka Naqshe Paa Khuda Se Woh Nazar Maangu
Chiraagh e Dil Chaloon Lekar Madina Aane Waala Hai

Karam Unka Chalaa Yoon Dil Se Kehta Raahe Taybah Mein
Dil e Muztar Tasalli Kar Madina Aane Waala Hai

Nichaawar Hai Madine Ki Yeh Mera Dil Meri Aankhen
Nichaawar Hoon Madina Par Madina Aane Waala Hain

Ilaahi Main Talabgaare Fana Hoon Khaake Taybah Main
Ilaahi Kar Nisaare Dar Madina Aane Waala Hai

Madeene Ko Chala Mei Be Niyaaze Rahbare Manzil
Rahe Taybah Hai Khud Rahbar Madina Aane Waala Hai

Mujhe Kheenche Liye Jaataa Hai Shouqe Kooncha'e Jaana
Khinchaa Jaata Hoon Mein Yaksar Madina Aane Waala Hai

Woh Chamka Gumbade Khazraa Woh Shehr e Pur Ziyaa Aaya
Dhale Ab Noor Main Pekar Madina Aane Waala Hai

Jahaan Se Be khabar Ho Kar Chalo Khuld e Madina Main
Chalo Ab Hosh Ki Peekar Madina Aane Waala Hain

Madine Mein Khule Baabe Hayaat e Nau Ba Tarz e Nau
Badal Daalo Kohan Daftar Madina Aane Waala Hai

Zara Ai Markab e Umre Rawaan Chal Barq Ki Soorat
Dikha Parwaaz Ke Jowhar Madina Aane Waala Hai

Talabgaar e Madina Tak Madina Khud Hi Aajaa'e
Tu Duniya Se Kinaara Kar Madina Aane Waala Hai

Madina Aagaya Ab Der Kya Hai Sirf Itni Si
Tu Khaali Kar Ye Dil Ka Ghar Madina Aane Waala Hai

Falak Shaayad Zameen Par Rehgaya Khaak e Guzar Ban kar
Bichey Hai Raah Me Akhtar Madina Aane Waala Hai

Ghubaare Raahe Anwar Kis Qadar Purnoor Hai Akhtar
Tani Hai Noor Ki Chaadar Madina Aane Waala Hai

Madine Main Woh Turbat Hay

Farishtay Jis Kay Zaa'ir Hain Madine Main Woh Turbat Hay
Yeh Woh Turbat Hay Ji Ko Arsh e Azam Par Fazeelat Hay

Bhala Dasht e Madina say chaman ko koi nisbat hai
Madine ki fazaa rashk e bahaar e baagh e Jannat hai

Madina gar salamat hay to phir sab kuch salamat hai
Khuda rakhay Madine ko, issi ka damm ghaneemat hai

Madina aisa gulshan hai jo har gulshan ki zeenat hai
bahaar e baagh e Jannat bhi Madine ki badawlat hai

Madina chor kar sayr e Jinaa(n) ki kya zaroorat hai
yeh Jannat se bhi behtar hai ye jeete jee ki Jannat hai

Humee(n) kya Haq ta'aala ko Madine say muhabbat hai
Madine say muhabbat un say ulfat ki alaamat hai

Ilaahi!! Woh Madine Kaisi Basti He Dikhaa Dena
Jahaa(n) Rahmat Barasti Hay Jahaa(n) Rahmat Hi Rahmat He

Madina Chor Kar Jannat Ki Khushboo Mil Nahi(n) Sakti
Madine se Mahabbat Hay To Jannat Ki Zamanat Hay

Zamee(n) Par Woh Muhammad Hain, Wo Ahmad Asmaano(n) Main
Yahaa(n) Bhi Un Ka Charcha He – Wahaa(n) Bhi Un Ki Midhat He

Yahaa(n) Bhi Un Ki Chalti He, Wahan Bhi Un Ki Chalti He
Madina Raajdhaani He Do Aaalam Par Hukoomat Hay

Ghazab Hi Kar diya Akhtar, Madine Say Chale Aa'e
Yeh Wo Jannat He Jis Ki Arsh Waalo(n) Ko Bhi Hasrat He

Madina Chor Kar Akhtar Bhala Kyu(n) Jaa'ayn Jannat Ko?
Yeh Jannat Kya Har Ik Ne'mat Madine Ki Ba Dawlat He

Munawwar Meri Aankho Ko

Munawwar Meri Aankho Ko Mere Shamshud'Duha Kar De
Ghamo Ke Dhoop Me Wo Saaya'e Zulf e Dota Kar De

Jahaan Bani Ataa Kar De Bhari Jannat Hiba Kar De
Nabi Mukhtar e Kul Hai Jis Ko Jo Chaahe Ataa Kar De

Jahaan Me Unki Chalti Hai Wo Dum me Kya Se Kya Kar De
Zameen Ko Aasmaa Kar De Suraya Ko Sara Kar De

Fiza Me Urne Waale Yu Na Itraaye Nida Kar De
Wo Jab Chaahe Jise Chaahe Usey Farma Rawa Kar De

Meri Mushkil Ko Yu Aasaa Mere Muskil Kusha Kar De
Har ek Mawj e Balaa Ko Mere Maula Na-khuda Kar De

Ataa Ho Bekhudi Mujhko Khudi Meri Hawa Kar De
Mujhe Yu Apni Ulfat Me Mere Maula Fanaa Kar De

Jahaan Me Aam Paighame Shahe Ahmad Raza Kar De
Palat Kar Peeche Dekhe Fir Se Tajdeede Wafa Kar De

Nabi Se Jo Ho Begana Usey Dil Se Juda Kar De
Pidar Madar Biradar Maalo Jaan Un Par Fida Kar De

Kisi ko Wo Hasaate Hain Kisi Ko Wo Rulaate Hain
Wo Yu Hi Aazmate Hain Wo Ab To Faisla Kar De

Gile Taibah Me Mil Jawu Gulo me Mil ke Khil jawu
Hayaate Jaavedaani Se Mujhe Yu Aashna Kar De

Mujhe Kya Fikr Ho Akhtar Mere Yaawar Hain Wo Yaawar
Balaa’o Ko Meri Jo Khud Giraftare Balaa Kar De

Me Madina Ko Chaloo

Furqate Tayba Ki Wahshat Dil Se Jaaye Khair Se
Me Madina Ko Chaloo Wo Din Phir Aaye Khair Se

Dil Me Hasrat Koyee Baaqi Rah Na Jaaye Khair Se
Raahe Tayba Mein Mujhe Yoon Maut Aaye Kahir Se

Mere Din Phir Jaaye Ya Rabb Shab Wo Aaye Khair Se
Dil Me Jab Maahe Madina Ghar Banaaye Khair Se

Raat Meri Din Baney Unki Baqaaye Khair Se
Qabr Me Jab Unki Tal'at Jag magaaye Khair Se

He Ghanee Ke Dar Pe Hum Bistar Jamaaye Khair Se
Khair Ke Talib Kahaan Jaa'enge Jaaye Khair Se

Wo Khiraame Naaz Farmaaye Jo Paaye Khair Se
Kya Bayaan Woh Zindagee Ho Dil Jo Paaye Khair Se

Mar Ke Bi Dil se Na jaaye Ulfat e Baage Nabee
Khuld Me Bi Baagh Janaa Yaad Aaye Khair Se

Ranjo Gham Ho Be nishaan Aaye Bahaar Be Khizaa
Mere Dil Me Baaghe Janaa Ki Huwaaye Khair Se

Is taraf Bi Do Qadam Jalwe Khiraam Naaz Ke
Rah Guzar Me Hum Bi He Aankhe Bichae Khair Se

Ho Mujhe Seere Ghulistaan e Madina Yoo Naseeb
Me Bahaaro me Chaloo Khud Ko Gumaaye Khair Se

Zindabaad Ae Arazoo-e-Baaghe Tayba Zindabaad
Tere Dum Se He Zamaane Ke Sataaye Khair Se

Najdiyo Ki Cheera Dustee Ya Ilaahi Taa Bakey
Ye Balaa'e Najdiya Tayba Se Jaaye Khair Se

He Ye Tayba Ka Payaame Taalib e Aaish e Dawaam
Jan'nate Tayba Me Aahisti Mitaaye Khair Se

Sange Dar Se Aa Mile Tayba Me Ab to jaa Mile
Aa gaye Dar Pe Tere, Tere Dar Pe Bulaaye Khair Se

Gosh Bar Aawaaz He Qudsee Bi Iske Gheet Par
Baaghe Tayba Me Jab Akhtar Gun Gunaaye Khair Se

Ya Ghaus Al-Madad

Peero Ke Aap Peer Hai, Ya Ghaus Al Madad
Ahle Safa Ke Meer Hai, Ya Ghaus Al Madad

Ranj O Alam Kaseer Hai, Ya Ghaus Al Madad
Hum Aajiz O Aseer Hai, Ya Ghaus Al Madad

Hum Kayse Jee Rahe Hai, Ye Tum Se Kya Kahe
Hum He Alam Ke Teer, Ya Ghaus Al Madad

Teer e Nazar Se Pherdo, Sare Alam Ke Teer
Kya Ye Alam Ke Teer Hai, Ya Ghaus Al-Madad

Tere Hi Haath Laaj Hai, Ya Peer e Dastageer
Hum Tere Dastageer Hai, Ya Ghaus Al Madad

Kis Dil Se Ho Bayane, Be daad Zaalima
Zaleem Bare Shareer Hai, Ya Ghaus Al Madad

Ahle Safa Ne Paa'ee, Tum se Rahe Safa
Sab Tum se Mustaneer Hai, Ya Ghaus Al-Madad

Sadqa Rasool e Paak Ka, Jholi Me Daal Do
Hum Qaadiri Faqeer He, Ya Ghaus Al Madad

Dil Ki Sunaa'e Akhtar, Dil Ki Zubaan Me
Kehte Ye Behte Neer Hai, Ya Ghaus Al Madad

Laale Yakta-e-Shahe Ahmed Raza Milta Nahein

Zeenat o Sajjada o Bazm e Qazaa Milta Nahi
Laa'le Yakta-e-Shahe Ahmed Raza Milta Nahi

Wo Jo Apne Dor Ka Siddique Tha Milta Nahi
Mahram e Raaz e Muhammad Mustafa Milta Nahi

Ab Chiraagh e Dil Jalaa kar Ho Sakey To Dhoondiye
Partaw e Ghaus o Raza o Mustafa Milta Nahi

Aalimo Ka Mu'tabar Wo Peshwaa Milta Nahi
Jo Mujas'sam I'lm Tha Wo Kya Huwa Milta Nahi

Zaahido Ka Wo Mus'sal'lam Muqtada Milta Nahi
Jis pe Naazaa Zuhd Tha Wo Paarsaa Milta Nahi

Ekh Shaake Ghul Nahi Saraa Chaman Andogheen
Mustafa Ka Andaleeb e Khush nawa Milta Nahi

Mufti e Azam Ka Zar'ra Kya Banaa Akthar Raza
Mahfil e Anjum Me Akhtar Dusra Milta Nahi

Al Jamiatur Raza

Centre of Islamic Studies

The Establishment of Jamiatur Raza

Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri had a dream and a vision and this was to fulfil the vision of his maternal grandfather, Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ. Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ had always intended to construct a Sunni University in Bareilly Shareef that would be able to cater for the vast number of students who yearned to acquire their Deeni Ilm in the blessed City of Aala Hazrat ﷺ.

Bareilly Shareef boasts the likes of Madrassa Manzar-e-Islam, which has been the source of Inspiration for the Muslim World and the foundation of all the future Madrassas in the Indo-Pak Subcontinent, and the foundation of many Madaaris in the world. Bareilly Shareef is also the home of Madrassa Mazhar-e-Islam and Jamia Nooria Razvia. However, the demand for knowledge and yearning of students made it the need of the time for a huge university to be built. This was the vision and dream of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ. In keeping with this vision of his beloved grandfather, Huzoor Taajush Shariah embarked on this mission to bring this vision to life.

Alhamdu Lillah, the Jamia is under the capable administration and supervision of Shahzada-e-Taajush Shariah, Sayyidi Allama Muhammad Asjad Raza Khan Qaadiri. Huzoor Asjad Mia Qibla is doing a magnificent piece of work as far as the administration of Jamiatur Raza is concerned.

Huzoor Asjad Mia's efforts and dedication in this regard must be highly commended. Alhamdu Lillah, like his beloved father, Allama Asjad Raza Khan has been blessed with amazing intellect and wisdom and is very professional in what he does. Allah reward him for his efforts.

The Great Shaykhs sincere and dedicated efforts bore its fruits in the year 2000, and Jamiatur Raza came into existence on the 29th of May 2000. Alhamdu Lillah, on the entrance of the City of Bareilly stands this magnificent building which is not only magnificent because of its size and beauty, but more so because it is the vision of Huzoor Mufti-e-Azam رضي الله عنه brought to life by the efforts of Huzoor Taajush Shariah. Subhaan'Allah!

The formation of Jamiatur Raza silenced many critics who felt there was not a big enough Madrassa in Bareilly Shareef. However, it must be noted that this was not the aim of Huzoor Taajush Shariah. Sadly, there are those who are heard saying that we do not see progress in Bareilly Shareef, or they say we do not see huge buildings in Bareilly Shareef!

Let it be known that when a person goes to Bareilly Shareef he does not go there to see the buildings or the size of the Madrassas. A true devotee goes there for the sake of Aala Hazrat رضي الله عنه. Alhamdu Lillah, Jamiatur Raza is now the big building that some people were looking for, but they should be reminded that the greatness of Bareilly Shareef is Aala Hazrat رضي الله عنه.

Today there are those who feel and claim that Bareilly Shareef is not the Markaz (Centre) anymore, because other places have bigger buildings and are more progressive.

Let them be reminded that the buildings and the Madrassas are part of the Markaz and not the Markaz. The Actual Markaz is Aala Hazrat ﷺ and for as long as there is Aala Hazrat ﷺ the Markaz will continue to be Bareilly Shareef!

The aim of Jamiatur Raza is to prepare future Sunni leaders who possess true knowledge of the Qur'an and Sunnah and who possess proper understanding of the Deen. The Jamia intends to prepare students who are well acquainted with all the corrupt sects and to prepare them to be able to defeat such sects with knowledge and wisdom.

The students are trained to recognise the corrupt people like wahabis, deobandis, tablighis etc. All students are trained to handle current day issues and issues facing the Muslim Ummah today. Students are trained to follow the Sunnah and to strengthen their character and conduct as defined in this era by Imam Ahl-e-Sunnat Aala Hazrat ﷺ.

The Jamia provides the following facilities to the students:

1. Taajush Shariah Hostel

2. Allama Hasan Raza Conference Hall

3. Taajush Shariah Library

4. Mufti e Azam I.T. Centre

5. Dining Hall

6. Raza Health Care Centre

The Jamia provides facilities for a wide range of Islamic Studies and the Faculties include:

1. Department of Dars-e-Nizami (Teaching Aalim and Faadil Course)

2. Department of Hifz Qira’at

3. Department of Computer Science

4. Department of Modern Education

5. Department of Printing and Publishing

6. Department of Religious Journalism

7. Department of Research and Training

8. Sharee Council of India

9. Moon Sighting Committee

10. Centre for Book Compilation

11. Centre for Judicial Verdict

12. Centre for Islamic Jurisprudence

In future the following projects are intended under the auspices of the Jamia:

1. Haamidi Mosque (construction has already commenced)

2. Jilani Guest House

3. Allama Naqi Ali Commercial Complex

4. Noori Staff Colony

5. A separate Building for The Central Library

6. Office and Administration Block

7. Extension of Class Rooms

8. Reading Room for Students

9. Water Tank Construction

10. To start a centre for short term Education (for College and University students)

The Secondary Stage of the Jamia provides a 3 year course in which students study Islamic theology, Arabic, Persian, English, Hindi, Mathematics and Computer Sciences along with the other subjects prescribed for the students of Junior High School.

The Higher Stage of the Jamia provides a 7 year course which is divided into 3 sub-stages:

1. The Maulvi Course – Duration 2 Years (Equivalent High School)

2. The Aalim Course - Duration 2 Years (Equivalent intermediate, including above 2 years)

3. The Faadil Course - Duration 3 Years (Equivalent Graduation, including the above 5 years)

Subjects taught to students in these courses, include Tafseer, Hadith, Islamic Jurisprudence, Law of Inheritance, Islamic ideology, Arabic literature, Rhetoric, Logic and Philosophy, Islamic History, Geography, Economics, Political Science, English literature, Memorising and recitation of the Qur'an. The Jamia also trains students after qualifying in the higher level in specialised Sciences. Students at Jamiatur Raza have the option of specialising in the following Sciences:

1. Specialisation in Fiqh (Equivalent M.A.)

2. Specialisation in Tafseer (Equivalent M.A.)

3. Specialisation in Hadith (Equivalent M.A.)

4. Specialisation in Arabic literature (Equivalent M.A.)

The Jamia also caters for Hifz and Qira'at and has a Department dedicated for this purpose. The courses on offer in this Department are:

1. Hifz - Duration 3 Years

2. Qira'at (Hafs) -Duration 2 Years

3. Qira'at (Saba) - Duration 2 Years

We pray that Jamiatur Raza continues to prosper and may it serve as a Centre of knowledge and learning. Aameen.

He who has attained the closeness to Allah divorces himself from everything in the world

He who sits in the companionship of all kinds of people will not be safe

One who walks on the wrong path will
Always arouse suspicion

One who cannot keep his tongue in control
Will always be disgraced

Gems of Wisdom
Sayyiduna Imam Ja'far As Saadiq رضي الله عنه

Da'wah

Inviting People Towards Islam

Huzoor Taajush Shariah has journeyed far and wide in order to spread the rays of truth and to assist in strengthening the Imaan of the Believers. In spreading these blessed rays of Islam, even those non-Muslims inspired by these blessed rays come forth and accept Islam on his blessed hands.

Only five such incidents are being quoted for the sake of increasing our love for him. These are extracted from a book on Hazrat which I had translated many years ago, with reference to the book 'Mufti e Azam aur Unke Khulafa', and which was consequently used by many in their books as introductions and also in online articles.

Remember, Huzoor Taajush Shariah is a beloved of Allah and His Rasool ﷺ and to love the beloveds is to attain closeness in the Court of Allah and His Rasool ﷺ. In addition, those who are the beloveds of Allah, are blessed with inspiring by Allah's Grace, the hearts of even the misled and lost ones towards the path of guidance.

First Incident

Muslim Razvi, previously known as Riyawar, was a very young boy and lived in Jabalpur. Jabalpur is one of the major cities of Madhya Pradesh (Central State) in India. He left home and had no place to go. It happened such that he met a group of Saadhus (Hindu priests) who invited him to live with them. His entire life as a teenager was spent in their company.

One of his associates was a Muslim and the two of them were class-fellows when Muslim Razvi was still very young. He heard about Islam from this class-fellow. Even though he lived with these Saadhus for such a long time, he still did not feel any peace and felt that he had not achieved any solace. The result of this was his inclination towards studying Islam. Thus, he began studying and reading books on Islam.

Muslim Razvi was asked about his journey into Islam, and he replied, "I felt a sense of true peace after reading these books (about Islam) and I therefore decided to accept Islam. I then journeyed to Bareilly Shareef. There, I saw a personality whose face glowed like the moon.

When I asked who he was, I was told that it was his Eminence (Huzoor Taajush Shariah). After looking at his radiant face, I became even more confident. I then asked him to make me recite the Kalima and then officially accepted the pure Religion of Islam (at his blessed hands)."

Second Incident

In the city of Punjab lived a staunch Roman Catholic. Punjab also spelt Panjab, meaning 'Five Rivers' is a geographical region in South Asia comprising vast territories of eastern Pakistan and Northern India. By occupation, he was a Roman Catholic teacher and a famous preacher. He was unlike any other Christian. He was so proficient in his job that he was given the task of making a comparison between the Holy Qur'an and the Bible so that he could (Allah Forbid) show errors in the Holy Quran.

He was also a master in the Urdu language and was well versed in the Arabic and Persian languages. His name was George Stephen. Today, this very same person is known by the name Muhammad Ahsan Razvi and is a very fluent and good reciter of the Holy Qur'an. He accepted Islam and became a Mureed of Taajush Shariah in 1986. After accepting Islam, he remained in the services of Hazrat for a while, taking Hazrat's blessings and guidance. He began fasting, performing his Salaah and learning more about the Deen of Islam.

It must be noted that he found the address of Bareilly Shareef whilst scanning through the pages of Fatawa Razviyah. When he arrived in Bareilly Shareef, he admitted that he had already studied the Wahabi, Deobandi and Shi'ite sects, and that he had arrived at the conclusion that the true Islam was being preached in Bareilly Shareef.

He declares that for at least 6 months before accepting Islam, his mind was in a total state of confusion. He often believed that the Bible, which he was teaching was not the true and real Bible.

He knew that Muhammad ﷺ was mentioned in the true Bible (Injeel), and that this original Bible had described the Holy Prophet ﷺ as a Mercy for the worlds and it mentioned that He ﷺ was the Final Messenger.

Third Incident

In 1988, Muhammad Ahsan Razvi's wife, daughter and two sons also accepted Islam. His wife's former name was Sandra Masih and this was changed to Maryam Khatoon. Peter and Moses, his two sons were named Muhammad and Mahmood Hasan Razvi, respectively. Their daughter Rosina, was named Kaneez Faatima.

Fourth Incident

It is reported that there was a teenage girl named Ustai who lived amongst some ignorant Hindus. She was around 20 years old and on the 29th of September 1989, she came to Bareilly Shareef and accepted Islam at the hands of his Eminence Huzoor Taajush Shariah. She also became Mureed of the great Shaykh.

She admits that she was never forced to accept Islam and that she firmly believed that Islam was the purest of all religions.

Fifth Incident

In 1989, a Hindu from Rae Bareli also accepted Islam. He gave the following account of his journey towards Islam. Rae Bareli is a city and a municipal board in the Indian State of Uttar Pradesh. It is the administrative headquarters of Rae Bareli District. The town is situated 82 km (51 mi), 70 km southeast of Lucknow.

He says that his father had died and according to the Hindu custom, the youngest or eldest son had to burn the father's body and hit the body with a Bamboo pole. He took on this responsibility and hit his father's head with the pole. He suddenly realised how wrong this was and immediately knew that Islam was the true religion.

That night, as he slept, he dreamt himself in a newly built Musjid. In his dream, he then saw an elderly and bright-faced personality present in the Musjid. The blessed personality said to him, "Son! Recite the Kalima". He mentions that he then recited the Kalima in his dream.

One day he decided to visit Bareilly Shareef. As he entered the Mohalla, his sight fell upon Huzoor Taajush Shariah. He became so astounded and ecstatic that he began to scream in ecstasy. He shouted out the following words,

"I saw this pious man in my dream and
he asked me to recite the Kalima"

He immediately accepted Islam at the hands of Huzoor Taajush Shariah. Hazrat gave him the name Abdullah.

With the exception of these people, many other people have accepted Islam at the hands of Huzoor Taajush Shariah, and this is continuing as the days go by.

His Firmness In Shariah & His Taqwa

His Personality Is Based On the Shariah and Taqwa

Allah Almighty has blessed Huzoor Taajush Shariah with exceptionally good qualities. His actions display his immense love for the Sunnah of the Beloved Nabi ﷺ and to notice this, one needs to be in his blessed company. Like his beloved forefather Huzoor Mufti e Azam Hind رضي الله عنه, Huzoor Taajush Shariah also displays dissatisfaction when he notices Muslims without proper beards, and those who are attired in full western attire, and again, like Huzoor Mufti e Azam Hind رضي الله عنه he shows disapproval and dissatisfaction when he notices Muslims wearing neck-ties. It must be noted that this is not aimed at the person wearing the tie, but more so it is at the institution of the tie.

Huzoor Taajush Shariah is very conscious when dressing up or putting on his shoes. He is always conscious of not doing anything, which will violate the Sunnah. Hazrat loves using Itar, (fragrance) as this too is Sunnah of the beloved Rasool ﷺ. He also takes much care in putting on his Turban (Amaama). He usually eats whilst sitting on the floor and is very meticulous in following the Sunnah. Whenever he presents himself at a Meelad-un-Nabi ﷺ or Mehfil-e-Zikr, he always sits with utmost respect. He especially looks forward to and enjoys the lectures delivered by Huzoor Muhad'dith-e-Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi Qibla. I have witnessed on many occasions, both in South Africa and in Malawi Hazrat would mention to us, 'Make sure to get me to the program so that I may listen to Allama Saabs lecture'.

He displays deeps emotion when a Naat Shareef is being rendered. On many occasions, I have noticed tears flowing from his blessed eyes as he listens to Naat Shareef. He always makes certain that the person reading the Naat Shareef uses the proper words in praise of Nabi ﷺ and he immediately corrects any incorrect stanza. When visiting the Mazaar Shareef, he does so with humble submission and respect. Whilst travelling, he continuously recites Naat Shareef when everyone is silent. Huzoor Taajush Shariah shows great respect for the Ulama and always gives them preference over others. He respects the Sayeds (Family of the Holy Prophet ﷺ) just as a slave respects his King. He always requests Sayeds to sit close to him, even if there are Ulama present.

He forbids Muslims from keeping un-Islamic names. He usually advises the names Abdullah, Abdur Rahmaan, Muhammad and Ahmad. For females, he usually chooses a name, which is attached to the blessed name Faatima. Huzoor Taajush Shariah always tries to perform his Salaah in Jama'at whether he is on a journey or not. When performing Wudu, one will notice the amount of caution he exercises in making sure that he washes all the parts thoroughly, so that the Sunnah is fulfilled. He always advises those who are performing their Salaah to fasten their top buttons, also to perform their Salaah with long sleeve shirts etc. and to remove their ties. He also advises the males to wear their shirts out of their pants when performing Salaah. Huzoor Taajush Shariah also stresses on the performance of correct actions within Salaah.

He never performs Salaah using the microphone system and strongly disapproves of this, as Salaah on microphone is not permitted. For details, read Azhar ul Fatawa and other Fatawa of Huzoor Mufti e Azam Hind ﵁ and Huzoor Sadrush Shariah, which explains this in detail.

In this present day and age, one is saddened to see certain so-called Peers, Faqeers and Aalims, who claim to follow the Shariah, but are surrounded by women, who oil their hair and take Bai'at with them by touching their hands. This is completely forbidden in Islam. Huzoor Taajush Shariah strongly disapproves of this total lack of Purdah. He disapproves of males sitting in the midst of females and never sits alone with females. Hazrat also strongly disapproves of video filming and insists that the video recorders be turned off. He does not enter a Mehfil where videotaping is taking place. His Eminence does not like Muslims watching television as this is against the Shariah. In this regard, Huzoor Taajush Shariah has written a book proving that the use of the video and television is not permissible in Islam. Hazrat does not approve of Muslims keeping photographs, as this is the ruling of the Shariah. Photography has become very common now and people tend to take photos as if there is no harm in this. Nowadays, we do not allow any of our functions, even Religious ones, go by without filming, and we give the excuse that this is to propagate Islam. There are even so called 'Islamic Channels' today who claim the same. It must be noted that Photos of living things is Haraam in Islam and clearly forbidden by the Hadith of Rasoolullah ﷺ, and videos are forbidden at a more intense level. Today, there are even Ulama and organisations who allow this photography and filming and they give weak

excuses and proofs to support their wrongs. These people should fear Allah and fire of hell, the fuel of which is man and stone....

Concerning all of the above one must understand that Huzoor Taajush Shariah does not disapprove of these things or objects to them because it is his own ideology, but he does so because this is the command of the Shariah and the manner of the pious predecessors. It must be understood that Huzoor Taajush Shariah is attempting to lead by example, so that others too may be inspired to act according to the commands of Allah and His Rasool ﷺ. Today, there are those who sometimes make baseless claims and say that Huzoor Taajush Shariah and Huzoor Muhad'dith-e-Kabeer are too strict and are extremists (Allah forbid) because of the manner in which they practice. I must remind those that if this is regarded as 'extremism', then this is the highest form of Imaan. If there are those who are unable to practice due to their personal weaknesses, they should not try to slander and speak against those blessed personalities who are acting in accordance with the Shariah. We should rather honour them and respect them for their firmness and steadfastness, and pray that we too are able to practice righteously. For such people, I must say that in every era, there were the truly righteous Ulama and on the other hand, there were those who tried to bend the rules to suit their own whims and fancies. Concerning this it has been mentioned in the Hadith on the authority of Hazrat Anas رضي الله عنه, 'The Ulama are the Keepers of Trust amongst the Ummats of Allah's Prophets, for as long as they do not become involved with Kings, and they do not get involved in the issues of the world. In addition, if they become involved

with the Kings (worldly leaders), then verily they have made Khayaanat (betrayed the trust) of the Prophets, thus stay away from them.'

However, this will not be the condition of all the Ulama. It has been mentioned in a Hadith of 'Bukhari Shareef' which is narrated by Hazrat Ameer Mu'awiyah ﵁ that the Beloved Rasool ﷺ said, "Whomsoever Allah Wills to be generous towards, He blesses him with being a Faqih (One with understanding of Religion) and I am the one who distributes and Allah is the One who Gives. One group in my Ummah will (always) remain firmly on the Deen of Allah until the command of Allah appears. Their adversaries will not be able to cause them any harm." [Bukhari Shareef vol.1 pg.61]

The above Hadith is evidence that the good Ulama will continue coming until Qiyaamat and they will be the guardians of the Shariat and are those with true understanding of Religion. They will be firm on Deen and through their blessings, their true and loyal followers, in other words, the Ahle Sunnat wa Jama'at, will also remain firm and steadfast on Deen. Hence, today we are able to see that these true and good Ulama are personalities like Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer, for even though the weak ones slander them for their firmness on Haq, none is able to cause them any harm, as this has been proven from the words of the Hadith e Mubaaraka.

Huzoor Taajush Shariah's Struggle against The Budmazhabs & Sullah kullis

Like his blessed forefathers and pious predecessors, especially Aala Hazrat Imam Ahle Sunnat Ash Shah Imam Ahmed Raza Khan ﷺ, Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari has also spent his life educating the Ummah concerning true Aqaa'id and the true Teachings of the Ahle Sunnat wa Jama'at which today is recognised as 'Maslak e Aala Hazrat'.

Huzoor Taajush Shariah has left no stone unturned in making efforts to protect the Imaan of the Muslims and in refuting the corrupt and deviant sects who are attempting to pollute the Imaan of the true Believers. Huzoor Taajush Shariah is a personality who is absorbed in the Love of Allah and His Beloved Rasool ﷺ and his true love for Allah and His Rasool ﷺ does not allow him to listen to or accept the slightest disrespect in the Court of Allah and His Beloved Rasool ﷺ.

Huzoor Taajush Shariah's entire life has been spent making Jihad (striving with firmness) against the worst enemies of Islam such as the Deobandis, Wahabis, Maududis, Qadianis, and in this time the corrupt Tahiri sect, which is under the leadership of the corrupt, misguided Professor Tahirul 'Qaadiri'.

Huzoor Taajush Shariah and Huzoor Muhad'dith-e-Kabeer were the personalities who challenged him to a public debate in Durban, South Africa, from which he ran. This corrupt deviant does not have the backbone to face the great Shaykhain of this Era.

Huzoor Taajush Shariah has always propagated the truth, which is evident from pristine teachings of the Ahle Sunnah Wa Jama'at, and with his advice and sound guidance, he has helped protect the Imaan of not only the Muslims of India, but the Imaan of the True Muslims throughout the world. He has refuted the enemies of Islam through his writings and his actions.

He has done everything in his capacity to challenge the enemies of Islam. He has always paid special concern to those Sunnis who he felt were being misled and always made it his duty to try to show them the true path of the Ahle Sunnah Wa Jama'at.

He is never afraid to speak what is Haq and never compromises Haq for the sake of anything. To compromises our Aqida and our principles is never allowed in Islam. Although facing arrest and being locked up in a prison cell in a country that was known for its human rights violations, he accepted his fate, yet never compromised with the authorities in matters concerning Shariah. His verdicts are based on Shariah and never to please any person or group.

Huzoor Taajush Shariah has openly refuted the enemy of Islam all his life and continues to speak what is Haq. He does not care about those who may slander him, and why should he care when he has inherited this blessed station of being the 'Defender of Haq' from his beloved forefather Huzoor Aala Hazrat ﷺ!

Huzoor Taajush Shariah has written many books, articles and decrees in refutation of the Wahabi, Deobandi, Shia, Qadiani, Taahir Minhaji and the Sullah Kullis of this time. His words have served as a means of guidance for the True Seekers of Guidance. At one stage as we have mentioned earlier, Huzoor Taajush Shariah was even imprisoned by the Saudi Regime but still did not move even one bit from his views, which are the true views of Islam.

When Nuh Ha Meem Keller wrote against the Fatwa e Takfeer of Aala Hazrat against the Ulama e Deoband, Huzoor Taajush Shariah presented a masterful response to him in the English language. If one reads this refutation one will realise the knowledge the acumen and intelligence, which Allah has blessed to Huzoor Taajush Shariah.

Hazrat destroyed Keller's arguments by his pen and clarified what is the reality in this issue. He defended righteously the Fatwa e Takfeer issued by Aala Hazrat Imam Ahmed Raza Khan ﷺ and proved that this Fatwa stands even today.

I am presenting below some of the refutations of Huzoor Taajush Shariah, which he presented in his book 'A Just Response to the Biased Author'. This response was prepared by Huzoor Taajush Shariah in the English Language.

If one studies the detailed response of Huzoor Taajush Shariah, one will find how he has dissected and destroyed the corrupt views of Keller. However, a few excerpts from the said response are being presented below:

Huzoor Taajush Shariah whilst responding to one part of Keller's false statements says, the author (Keller) also says,

'Charging fellow Muslims with unbelief (Kufr) is
an enormity in the eyes of Allah'

Huzoor Taajush Shariah responds by saying,

Undoubtedly, it is very enormous to charge a Muslim with unbelief if it should be without dogmatic proof and in a case wherein the dogmatic proof is established, it is obligatory to consider the person a kaafir and to declare him as kaafir on demand. This, in actual fact, is not charging a Muslim with unbelief but it is to consider someone an infidel who left the fold of Islam due to committing blasphemy and or refusing any one of the principles of the religion (Ma'lumat min al-Din bi Al-Dharurah). The ugliness of the Deobandi statements is so admitted by the author that he himself states in the very same article;

'In sum, Khalil Ahmed Saharanpuri's disadvantageously comparing the Prophet's knowledge (Allah bless him and give him peace) to Satan's, the vilest creature in existence – regardless of the point he was making – is

something few Muslims can accept. Whether Khalil Ahmed regarded it as a feat of ingenuity to show that because the Prophet's knowledge was less than the Devil's, it was a fortiori less than Allah's or whatever his impulse may have been, he badly stumbled in this passage. In any previous Islamic community, whether in Hyderabad, Kabul, Baghdad, Cairo, Fez, or Damascus – in short, practically anywhere besides the British India of his day – Muslims would have found his words repugnant and unacceptable.'

Similarly, the author quoted the subsequent words of Ashraf Ali Thanwi,

'If it refers to but some of the unseen, then how is the Revered One [The Prophet] (Allah bless him and give him peace) uniquely special, when such unseen knowledge is possessed by Zayd and 'Amr [i.e. just anyone], indeed, by every child and madman, and even by all animals and beasts.'

To which he (Keller) remarked,

'Looking back one cannot help wondering why Khalil Ahmad's and Ashraf 'Ali Thanwi's own students and teachers and friends did not ask them, before their opponents asked them: when did any Islamic scholar ever compare the knowledge of the Prophet (Allah bless him and give him peace) to the depraved, to the mad, or to animals – even to make a point? Few Muslims would suffer such a comparison to be made with their own father, let alone the Emissary of God (Allah bless him and give him peace). But while such words were indefensible breaches of proper respect, they were not kufr, because the intention behind them was not to insult the

Prophet (Allah bless him and give him peace), but to defend Islam from what the writers viewed as a serious threat.'

Responding to this, Huzoor Taajush Shariah states,

It is clear in the author's remarks, that he doubts that 'few Muslims' may agree to these evil statements. Is it not the result of the admission (although full of doubt) that surely, even in the view of the author, no Muslim would tolerate these ugly comments? In spite of this admission, the author writes a preamble to save Deobandis from the charge of Infidelity, and to declare as the result of this that it is a mistake to declare them as kafir; is it not a contradiction by the author? Also, is the aforementioned sentence absolute according to the author, or is it conditional? If it is absolute, then the author contradicts what he has said before that, 'the person would be considered as kafir in some cases and in some not'. It means that the ruling is conditional, so why did he leave it absolute? And in the case of it being conditional, why didn't he elaborate the conditions (quyud) and possible aspects through the statements of Scholastics (wujuh mumkinah fi Kalam al-mutakallim) such as the 'evident' (sarih), determined (muta'ayan); and why didn't he mention the rulings of them both, as well as detailing the various thoughts of the Theologians (Fuqaha) and Scholastics (mutakallimun) regarding them? How could the author have elaborated all of this, whereas he says, after he mentioned the strife of the Wahhabis, which took place in the eighteenth century,

‘Charging fellow Muslims with unbelief (takfir) is an enormity in the eyes of Allah. It is the fitna or ‘strife’ that destroyed previous faiths, and whose fire in Islamic times was put out with the defeat of the Kharijites, only to be revived on a wholesale scale almost a thousand years later by the Wahhabi sect of Arabia in the eighteenth century, from whence its acceptability has spread today to a great many otherwise orthodox Muslims, becoming the bid’a of our times, and one of the most confusing Islamic issues.’

Huzoor Taajush Shariah responds by saying,

The article of the author is in English, wherein the author has called many Muslims ‘orthodox’. Orthodox according to the English dictionary is used in a few meanings, which are given as follows: a) orthodox (adj.) ‘generally a person holding accepted rightly taught belief’ and ‘old fashioned’ thus someone with such views, b) orthodoxy (n.) being orthodox, i.e. holding the correct belief or have old fashioned views.

Huzoor Taajush Shariah further says,

It comes through the above reference that orthodox has two meanings: a person who upholds correct beliefs or someone who has old fashioned views. The author should be questioned regarding what he means by orthodox? On the basis of the first condition, that is someone who upholds correct belief, he must clarify: how could those people remain orthodox amongst whom the acceptability spread according to the author

of that which he claims to be a bid’a of our age? And on the basis of the second condition, is it not evident through his statement, that the matter which is usually acceptable to many Muslims, who are according to him orthodox, and this very issue is outmoded according to his statement, which has been prevailing since the early age, then, how could it be correct to call this a great bid’a or innovation of this time? Is it not a false accusation against orthodox Muslims? And is it not an indiscriminative contempt of all Muslims?

The author (Keller) taunts orthodoxy, for which we ask him, are the principles of Islam new? Never at any account, surely they are the same as those which the Noble Prophet (upon him be peace and blessings) brought many centuries ago. Hence, he must clarify whether his criticism is on many Muslims alone or on the principles of Islam as well? No doubt, this criticism is placed on the Principles of Islam too. So is the author a preacher of modern principles of the religion and a new Islam? Is he objecting to orthodoxy and preaching innovation? Thus, what does this make him?

The above is only an excerpt from the actual response by Taajush Shariah, and every educated and sensible person will realise how Huzoor Taajush Shariah in the very early stages of his refutal of Keller has already destroyed the foundation of his arguments. It also shows the intelligence and wisdom of Huzoor Taajush Shariah, and his ability to grasp words written by the author and then do a post-mortem of his words and views, proving them to be baseless and misconstrued.

Huzoor Taajush Shariah has also been firmly refuting the Sullah Kullis, i.e. those who want to compromise and forge a false unity with the deviant sects, and those who are searching for ways and inroads to unite in Deeni issues with the budmazhabs making them partners in issuing joint fatwas and becoming soft towards them. Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer have both strongly condemned this and commanded us to disassociate from such people and so-called Ulama who are following this route of Sullah Kulliyat, as this is destructive to the Imaan of the believers.

Huzoor Taajush Shariah has commanded us to follow Maslak e Aala Hazrat with firmness and steadfastness and he has warned us not to fall prey to the deceitful games of the Sullah kullis. For those who wish to study the refutations presented by Huzoor Taajush Shariah they should look at 'Fatawa Markazi Darul Ifta' and 'Fatawa Bareilly' etc.

The Qaazi Ul Quz'zaat

(Muslim Chief Justice) Of India

There are numerous religious affairs of Muslims, such as; the appointment of an Imam and Khateeb for Jummah and both Eids, issues relating to administration of the inheritance of an orphan child who has no legal guardian, issues regarding annulment of marriages and numerous other issues related to separation between husband and wife and in the same way there are many other contentions relating to judicial issues, for all of which, it is extremely necessary to have a Qaazi (Muslim Justice) in authority. Thus, it is necessary for every city, district, province and country to have a Muslim Justice (Religious Judge) in authority, so that the affairs of the Muslims may be properly settled.

Where there is a Sovereign Muslim State, there it is the responsibility of the Sovereign Righteous Muslim Ruler (Sultaan ul Islam) to appoint the Qaazi. In addition, where there is no Sovereign Muslim State, then there, the Most Knowledgeable amongst the Ulama-e-Deen is regarded as the one being appointed by the Will of Allah as the Qaazi, and the one responsible for the administration of the General appointment of leadership responsibilities and the judicial affairs of the Muslims.

It is he who is regarded as being appointed by the Grace of Allah as the Islamic leader, The Guardian of the Religion of Islam and the Muslim Justice in authority and it becomes Waajib (compulsory) upon the Muslims to turn towards him in order to resolve their religious and other issues.

In the situation where there is no Sultaan ul Islam (Righteous Muslim Ruler), the administration and management of appointment is the responsibility of the Ulama and their aides. It becomes their responsibility to appoint the Most Knowledgeable Aalim as the Qaazi of their affairs. It is the responsibility of the Ulama and their aides of a district to appoint a Qaazi for their district.

Likewise, it is the responsibility of the Ulama and their aides to appoint a Qaazi for their respective province, whilst it is the responsibility of the Ulama and the aides of the entire country to appoint the 'Qaazi-ul-Quz'zaat' (Chief Justice) for the entire country. In a case where the Ulama and the aides are negligent and apathetic in the issues of managing the said responsibility, then the general (Muslim) public may together mutually agree on appointing a Qaazi for the reason of deciding their religious cases and affairs.

Now, if both the public and the responsible members of community are negligent of this responsibility, then the most knowledgeable amongst the Ulama by the Grace of Allah will be regarded as the Qaazi and it will be become necessary upon the Muslims to turn towards him for their religious affairs. Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) states in Fatawa Razvia as follows:

'In the affairs of the Muslims and for the reason of granting rights of administration for (the property) of Muslim minors (children), it is a necessary condition, for the Qaazi to be a Muslim. Thus it is clear about

the necessity of Muslim Justices with authority in the Shariah in a Muslim state and where in reality there is no Islamic State. In addition, the Muslims there have together after consultation appointed a Muslim as the Qaazi to settle their religious cases, then he will be regarded, and as per the Shariah, he is regarded as the Qaazi. It is compulsory upon the Muslims to turn towards him for settlement of their affairs and they should act upon his commands. He should appoint the administrators of the affairs of the orphans who have no legal guardians and those minors who have no legal guardians should be married (when reaching age) on his recommendation.' (Fatawa Razvia vol.7 – page 338)

He (Aala Hazrat radi Allahu anhu) further says,

'To fulfil these religious necessities, to appoint a Qaazi after mutual agreement for these affairs and for the reason of appointing an Imam and Khatib for Jummah and for both the Eids and in separation cases of Li'aan (cursing by parties in marriage), Unain (rulings regarding an impotent person), issues of taking a wife, rulings regarding minors without guardians and the annulment of marriages and related issues of puberty and other examples such as these, in which there is no legal implications, then to appoint someone for this is without doubt advisable. Even the government has never objected to this. Even those people who have appointed their groups and have even sorted out their financial and religious affairs as their primary system, then in this too, they find no objection from government.'

The most knowledgeable amongst the Ulama in the Country is made the Qaazi of his city and his jurisdiction and authority is his city including the nearest and furthest areas of (the city) and all its suburbs. The authority of the most knowledgeable Aalim of a district is his district. The authority of the most knowledgeable Aalim of a state is his entire state, whereas the authority and jurisdiction of the most knowledgeable amongst all the Ulama in the country is in different cities, towns and states through the agreement of the Ulama and aides of the numerous cities, towns and states, for the administration of (affairs) and actually (he) has authority over the entire country.

After presenting the above detailed discussion, it must be said that both the general Muslim masses and the special servants amongst the Muslims know well that the Markaz (Centre) of the Ahle Sunnat is 'Bareilly Shareef'. From where, for more than two hundred years the responsibility of guiding the Muslims in their religious and social affairs is being fulfilled. It is the result of this exceptionally given direction and judicial masterfulness, that the entire Ahle Sunnat wa Jama'at has recognised Bareilly Shareef as the Markaz.

The personality of the Mujaddid (Reformer) of the 14th Century Hijri Mujaddid-e-Azam Imam-e-Ahle Sunnat Aala Hazrat رضي الله عنه needs no introduction. This is that unique personality of the Era and this Emperor of Hanafi Fiqh who was the most knowledgeable personality in the country. On the basis of his vast knowledge and his masterfulness in Islamic Jurisprudence, Aala Hazrat رضي الله عنه was appointed in the exalted

position of Chief Justice of the entire undivided India by the Grace of Allah.

He was the resort to the entire Muslims masses and the Ulama of India and he was the one towards who all turned to for religious decrees. Aala Hazrat ﷺ then appointed his beloved student (and son) Mufti e Azam Aalam-e-Islam Hazrat Allama Mufti Mohammed Mustafa Raza Qaadiri and his chosen student and Khalifa Sadrush Shariah Hazrat Allama Mufti Mohammed Amjad Ali Razvi (May their blessings be upon us) as the Chief Justices of the entire India, just as it was mentioned in detail and presented in numerous composition on Moon Sighting, during the second seminar on Islamic Jurisprudence hosted by 'Shar'i Council of India'.

Thereafter, Huzoor Mufti e Azam Hind ﷺ appointed Sultaan ul Fuqaha Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Al Qaadiri as his True Successor and Spiritual Heir, handing him authority over all his Religious affairs such as in the field of issuing decrees and in Judicial matters and at the same time granted him authority over all his spiritual affairs. In other words, Huzoor Taajush Shariah is actually the Chief Justice of the entire India, and it is for this reason that in Bareilly Shareef, the general Muslim masses and the Ulama turn towards him for advice in appointment of Imam and Khatib for the Jummah and both Eids and for the announcement of Moon Sighting confirmations and all other issues related to jurisprudence and decrees. In addition, he in turn fulfils this great responsibility, and due to his vast knowledge and his masterful ability in jurisprudence, he is appointed by the Grace of Allah for the

Leadership and the responsibility of Qaazi and the entire India accepts him as the one to turn towards in issues of judiciary and for religious decrees.

This year, during the Urs-e-Razvi, in an audience of hundreds of thousands, and in the presence of many learned Ulama and other religious Dignitaries, Huzoor Muhad'dith-e-Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi Qibla announced that Huzoor Taajush Shariah is the Chief Justice of India as appointed through the Grace of Allah and all the Ulama and Muslim masses present during this massive gathering immediately and wholeheartedly accepted this grand announcement.

At the time of this announcement on the stage of Urs-e-Razvi, there were Ulama and Religious Dignitaries from all over India and from other countries in the world as well, such as from Pakistan, Bangladesh, Sri Lanka, Africa, Zimbabwe, Holland and London. Also, present were numerous Masha'ikh of highly acclaimed Khanqahs and Centres of learning.

A few of many that were present during this gathering are being named below:

1. Sadr ul Ulama Hazrat Allama Mufti Tehseen Raza Khan, who is the grandson of Ustaz-e-Zaman Allama Hasan Raza Khan ﵁. He was also

famously known as Muhad'dith-e-Bareilly, at this time was the Principal of Jami'atur Rida.

2. Ja-Nasheen Faateh Bilgiraam, Raeesul Atqiya Hazrat Allama Haafiz Qaari Sayyid Uwais Mustafa Waasti Qaadiri Bilgiraami. He is the Sajjada Nasheen of Khanqah-e-Qaadiriyah, Chishtiyah, Razaqiyah Barkaatiyah in Bilgiraam Shareef, in other words the Sajjada of the Great Predecessors and Forefather of the Sayyids of Bilgiraam Shareef, Marehrah Shareef and Masoli Shareef, in other words Majma'ul Bahrain Imam ul Awliyah Faateh Bilgiraam Sayyid Muhammad Da'watus Sughra who was the Mureed and Khalifa of Khaja-e-Thaani Khaja Qutbud'deen Bakhtiyaar Kaaki ﷺ. After hearing the announcement regarding Huzoor Taajush Shariah being appointed Chief Justice, he said,

'The stability of the systematic order of this world is unshakable through a few chosen personalities. In this century, the personality through whom this stability of the systematic order of the world can be seen, seems to be Huzoor Taajush Shariah. Almighty Allah only causes such personalities to be born after centuries. He is truly worthy of the position of 'Qaazi ul Quz'zaat' and 'Mufti-e-Azam' (of this era) and this grand status is now only befitting his personality.'

3. Bahr ul Uloom Hazrat Allama Mufti Abdul Manaan Saaheb Aazmi علیہ الرحمہ. He was a highly acclaimed Teacher and Mufti and at the time of announcement was the Head of the Darul Ifta (Fatwa Dept) at Shamsul Uloom in Ghosi (India).

It must also be noted that after this announcement, Huzoor Taajush Shariah stood up and appointed Mumtaz ul Fuqaha Hazrat Muhad'dith e Kabeer Allama Zia ul Mustafa Qaadiri Amjadi as the Deputy Chief Justice and announced this appointment. Huzoor Taajush Shariah commanded Maulana Mufti Mohammed Shu'aib Raza Saaheb to explain the reason for this appointment further. Maulana Shu'aib Raza (out of modesty) presented Mufti Me'raj Al Qaadiri to present this (which he did).

After this, during the third Fiqh Seminar of 'Shar'i Council Of India' when there were more than sixty highly accredited Ulama and Muftis from numerous cities and states present, Huzoor Muhad'dith e Kabeer once again announced the appointment of Huzoor Taajush as Chief Justice and all of them accepted him as Chief Justice for the entire India without any protest and all those present supported this announcement. Now, with the exception of the fact that Huzoor Taajush Shariah by the Grace of Allah is the Chief Justice, the Ulama and the other people of knowledge and wisdom have unanimously agreed to this and as per their agreement as well, he is regarded as the Chief Justice.

Amongst those present at this seminar were the following learned personalities:

1. Mumtazul Fuqaha, Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi

2. Ustaz ul Fuqaha Hazrat Allama Maulana Mufti Qaazi Abdur Raheem Bastavi علیہ الرحمہ (Markazi Darul Ifta Bareilly Shareef)

3. Haawi-e-Usool wa Furoo' Hazrat Allama Mufti Aashiq ur Rahmaan Saaheb (Principal Jaamia Habeebiya Ilahabad)

4. Jaami' Maqoolaat wa Manqoolaat Hazrat Allama Mufti Shabeer Hasan Saaheb (Principal and Shaykh ul Hadith Jamia Islamia Ronaahi)

5. Mu'ammar Qawm-o-Millat Hazrat Allama Shabihul Qaadiri Saaheb Qibla

6. Hazrat Allama Maulana Mufti Muhammad Ayub Saaheb Naeemi (Principal Jaamia Naeemia Muradabad)

7. Shahzada-e-Sadrush Shariah Hazrat Allama Baha ul Mustafa Saaheb Qibla (Principal Jami'atur Raza)

8. Shahzada-e-Sadrush Shariah Hazrat Allama Fida ul Mustafa علیہ الرحمہ (Jamia Shamsul Uloom Ghosi)

9. Hazrat Allama Maulana Mufti Sayed Shaahid Ali Saaheb Qibla Rampuri

10. Hazrat Allama Maulana Salman Raza Khan Saaheb Qibla

11. Hazrat Allama Maulana Mufti Me'raj ul Qaadiri (Jamia Ashrafiyah Mubarakpur)

12. Hazrat Allama Maulana Mufti Naazim Saaheb Qibla (Jamia Ashrafiyah Mubarakpur)

13. Hazrat Allama Mufti Shu'aib Raza Saaheb (son in law Taajush Shariah)

14. Hazrat Allama Maulana Sagheer Ahmed Jhokanpuri (Rector Al Jami'atul Qaadiriyah Richa)

15. Hazrat Allama Mufti Qaazi Shaheed Aalam Saaheb Qibla

16. Hazrat Allama Maulana Mufti Muhammad Naazim Ali (Markazi Darul Ifta)

17. Hazrat Allama Maulana Mufti Habeebullah Khan Naeemi (Fazl Rahmaniyah Balrampur)

18. Hazrat Allama Mufti Akhtar Husain Saaheb (Jaamia Aleemia Jamdashahi)

19. Hazrat Allama Maulana Mufti Azeez Ahsan Saaheb (Principal Tadrees ul Islam Basdila)

20. Hazrat Allama Maulana Mufti Fazl-e-Ahmad Saaheb (Banaras)

21. Naqeeb-e-Ahle Sunnat Hazrat Allama Maulana Ali Ahmed Saaheb Siwaani

Also present was Shahzada e Taajush Shariah, Allama Asjad Raza Khan Qibla. This is great blessing for the Ahle Sunnat Wa Jama'at that the family of Aala Hazrat ﵁ has been continuing in this great service of the Islamic Judiciary.

We pray for Almighty Allah to keep the blessings of Huzoor Taajush Shariah over us for a long time and may we be blessed with being compliant subjects to affairs of religion directed from his court. Aameen Bi jaahi Sayyidil Mursaleen ﷺ.

Pilgrimage & Ziyaarah

In September 1983 (1403 Hijri), Huzoor Taajush Shariah performed his first Hajj and in 1985 (1405 Hijri) Hazrat performed his second Hajj, and in 1986 (1406 Hijri) Hazrat performed his third Hajj.

After this Huzoor Taajush Shariah has been blessed with many Hajj and Umrahs as well. I can only imagine what must have been the spiritual condition of Huzoor Taajush Shariah when he first presented himself before the Holy Court of The Beloved Rasool ﷺ. How it must have felt when the Wali e Kaamil and Aashiq e Rasool ﷺ of this era stood before the Beloved Rasool ﷺ for the first time!

The Kalaam written by Huzoor Taajush Shariah in which he cautions himself concerning the arrival of Madina brings tears to the eyes and opens the heart to the chapters of love, which flow in every couplet the Great Shaykh has penned. In the opening couplet of this beautiful Kalaam Huzoor Taajush Shariah says:

"Sambhal Jaa Ai Dil e Muztar Madina Aane Waala he
Luta Ai Chashme Tar Gauhar Madina Aane Waala he"

This stanza alone explains the deep love that Huzoor Taajush Shariah possesses for the beloved Nabi ﷺ and his respect for the Holy City of Madina, and why should it not be so.

We are talking about the Grandson and Spiritual Successor of Huzoor Hujjatul Islam ﷺ and Huzoor Mufti-e-Azam ﷺ and the great-grandson and Spiritual Heir of Imam Ahle Sunnat Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ. We are talking about the Aashiq-e-Rasool ﷺ of this Era; We are talking about the Imam of this time....

The Saudi Government Arrests His Eminence

On the 13th of September 1986, a massive protest was held against the Saudi regime in Mumbai. The reason for this massive protest was because thousands of Muslims were informed that Huzoor Taajush Shariah had been imprisoned in Saudi Arabia by the Saudi Regime.

This protest was held under the leadership of Huzoor Muhad'dith-e-Kabeer Mumtaz ul Fuqaha Hazrat Allama Zia-ul-Mustafa Qaadiri Amjadi Qibla. Nearly 50000 participated in this procession, which included many Imams, Ulama and renowned Islamic leaders. The protesters displayed immense anger at the fact that Huzoor Taajush Shariah had been arrested for practising correctly. As a result of this protest and others which took place, Hazrat was finally released by the Saudi Regime.

Upon arrival in India, Huzoor Taajush Shariah gave a personal account of what had happened to him in Saudi Arabia and spoke about how he was deprived of visiting Madina Shareef. His personal account of this incident is as follow:

‘On the evening of the 31st August 1986, at approximately 3pm, a C.I.D. officer accompanied by uniformed police officers arrived at my hotel room and without warning searched for my passport. They then demanded to search my luggage. I requested my wife who was in Purdah to go into the bathroom. A revolver was then pointed at me and I was asked not to move. They then began searching my luggage. I had in my possession few books presented to me by Maulana Sayed Alawi Al Maaliki and a few books of Aala Hazrat ﷿. I also had in my possession a copy of the Dalaa’il ul Khairaat Shareef. They confiscated these books and requested a diary which I did not possess. They then confiscated our passports and tickets. That same night I was questioned on numerous issues. The first question pertained to where I had performed the Jum’uah Salaah. I replied that I was a traveller (Musafir) and that Jum’uah Salaah was not Fard upon me, I had therefore performed Zuhr in my room. They asked me if I had ever performed Salaah in the Haram Shareef. I replied that since I was staying a distance from the Haram, I only went there to perform the Tawaaf. They then questioned me with regard to the books of Maulana Sayed Alawi Maaliki and as to how I had received them. I told them that the great Scholar had presented them to me a few days ago when I went to visit him. After looking through a few books of Aala Hazrat ﷿, which pertained to the reading of Naat and the numerous laws of Hajj, they questioned me about my relationship to Aala ﷿ Hazrat. I told them that he was my paternal grandfather. At the end of this session which took the entire night, they placed me in a prison cell at the time of Fajr Salaah. The same day at about 10am, I was again questioned by the C.I.D. about the many sects found in India. I explained

that among the various sects were the Shia and the Qadianis. I also pointed out to him that Aala Hazrat ﷺ had opposed the Qadiani sect and many other corrupt sects and in opposing them he had written many books. I then revealed to him that there is a trend to call us Bareilvis. By this, one conceives a notion that the Bareilvis are a new sect. I revealed that this was not so and that in reality we were really the true Ahle Sunnah Wa Jama'at. I explained that Aala Hazrat ﷺ did not lay the foundation of any new sect. His teachings were based on the Religion of the Holy Prophet Muhammad ﷺ, the Ashaab, the Taabi'een and the pious predecessors, and that we preferred being called the Ahle Sunnah Wa Jama'at. I further explained to him the difference between the Sunni and the heretic Wahabi. I explained that the Wahabi disbelieves that the Holy Prophet Muhammad ﷺ possesses Knowledge of the Unseen (as given to him by the Almighty); they do not believe that he will intercede for the creation and they consider it Shirk to ask the Holy Prophet ﷺ or any Saint for assistance. I then explained that we Sunnis believe that the Prophet ﷺ will intercede and that it is permissible to call to him and to believe in him as a Mediator. We believe that he hears our speech by Allah's Grace and he certainly possesses the Knowledge of the Unseen by the Grace of the Almighty. I then proceeded to present many Qur'anic proofs and numerous authentic sources substantiating the beliefs of the Ahle Sunnah Wa Jamaah. On the second day, he presented a typed report of a statement which read, 'I Akhtar Raza, the son of Ibrahim Raza is a follower of the Bareilly Religion'. I furiously objected to this and again reminded him that Bareilly is not a religion and if there was such a new Religion then I was certainly not part and parcel of it. He had further

written, ‘I am a follower of Imam Ahmed Raza. Our belief is that we accept the Prophet ﷺ mediates and helps, and we further believe that to call for his assistance is permissible. We believe that the Prophet possesses the Knowledge of the Unseen even though the Wahabis refers to such acts as Shirk. It is for this reason that I do not perform Salaah behind them.’ Thereafter, in many different ways, I was asked basically the same question. I was questioned about my journey to London and asked whether I had attended any conference there. I mentioned that a conference is held on the command of the Government and on the basis of politics. I told him that we are neither politicians, nor do we have contact with any Government. The main theme of the conference was the unity of the Muslims and the issue of Muslim Personal Law. The entire cost of this Conference was borne by the Sunni Muslims of London. I mentioned that a request was presented at the Conference whereby it would be possible for a Sunni to be nominated in the Muslim World as the Nadwis are given unfair advantage. I further mentioned that this resolution was unanimously accepted and the law passed. At that moment, one of the senior CID’s approached me and uttered, ‘I must admit that I respect you for your age and knowledge, and perhaps in better circumstances I would have requested you to make Dua for me.’ When I questioned him about the reason I was arrested, he did not reply adequately but merely mentioned that it was he who had requested the police to remove my handcuffs. They deliberately delayed my release without prosecuting me, and in the process deprived me of visiting Madina Shareef. After 11 days, I was transported to Jeddah in handcuffs

until we reached the airport. They did not even allow me to perform the Zuhr Salaah on the journey and I had to make this Salaah Qaza'.

Saudi Government Issues Special Visa

We have already read that the Saudi Government arrested Hazrat without any valid reason. He was imprisoned for 11 days and the sentence was that he was not even allowed to visit Madina Shareef.

It is due to this tyrannical behaviour that thousands of Sunni Muslims throughout the world felt enraged and hurt. It gave birth to many protest marches and numerous news agencies reported this incident. At the end of this sacrifice, Fahad (who was Saudi King at the time) had to reluctantly make the following statement, 'Muslims from all walks of life will be allowed to make Ibaadat in their own way in Saudi Arabia.'

This demonstration continued and the World Islamic Mission representatives of that time in London sternly responded to Fahad and his brother Turki ibn Abdul Aziz, concerning the controversial Wahabi beliefs. Hazrat Allama Arshad ul Qaadiri also presented a memorandum in Arabic to the Ambassador of Saudi Arabia.

With the result, that on the 21st of May 1987, Huzoor Taajush Shariah received a call from the Saudi Embassy in Delhi with this message:

"The Government of Saudi Arabia has decided to present you with a special Visa so that you may perform the Umrah and may visit Madina. This special visa is valid for one month"

On the 27th of May 1987, when Taajush Shariah arrived to perform these duties, he was met by a Saudi Ambassador and was shown great courtesy and respect. After 16 days, he returned to India and was warmly welcomed by a huge crowd of well-wishers and disciples, both at the Delhi and Bombay stations.

During his Umrah last year (2012), Huzoor Taajush Shariah and his beloved son Huzoor Asjad Mia were blessed with the honour of entering the Kaaba-e-Muazzamah. This too was a blessing from Allah and the Beloved Rasool ﷺ.

Taajush Shariah Enters The Holy Kaaba

Brother Faheem Moosa of Cape Town, who is originally from Harare, and Alhamdu Lillah one of the s students of this humble servant, wrote a beautiful account of Huzoor Taajush Shariah's entrance into the Holy Kaaba, as he was amongst those fortunate ones who witnessed this blessed event. Brother Faheem Moosa writes:

On that blessed day my beloved Murshid and the True Successor of Huzoor Mufti e Azam Hind ﷺ and the True Representative of the Kaaba of the Kaaba Hazrat Muhammad Mustafa ﷺ Huzoor Sayyidi Taajush wore a

peach coloured Amaama Shareef (Turban), and his heir apparent and beloved son Hazrat Maulana Asjad Raza Saaheb wore a lime green turban. Hazrat wore a simple white Jubbah, similar to what Huzoor Mufti e Azam e Hind ﷺ would wear and no coat. We left Hazrat on one side of the Haram as we were not permitted to go with him, so we few Mureeds (Thahir Raza, Tehseen, Umair, Mukhtar and myself) stood close to the Maqaam e Ebrahim. There was so much of pushing and shoving by the people to look inside the Kaaba Shareef, through the now opened doors. We could see all sorts of people going towards the Kaaba, and we were being pushed further and further away by the crowd and army presence.

We thus stood at a distance, from where we had a clear view of the Kaaba Shareef door, but we could not see Hazrat, as the crowds were so massive, and there was a huge presence of the army. Then suddenly, from a distance we saw a lime green Amaama Shareef and then a peach Amaama Shareef. We watched was Huzoor Taajush Shariah and his beloved Shahzada walked in from the other end, entering the Haram.

The sun was now coming over, as this was a while after Fajr. The Meccan sky was a clear blue and the birds of Holy Makkah were circling the Kaaba Shareef. Again, our eyes lost sight of Hazrat in the massive crowds. We were scanning the area near the Kaaba, just staring at the huge crowds, but there was no sign of Hazrat. Our eyes searched for the one we loved. Where was he? When would he approach the Kaaba Shareef? By now almost 30 minutes had passed, since we last saw Hazrat. The crowds would become smaller and then suddenly it would grow bigger again.

People were trying to get closer to the Kaaba Shareef door and take pictures (which is forbidden in Islam, to take pictures of living things) whilst the army tried to push them back.

We could only see selected people entering. After approximately 40 minutes, again we noticed the peach Amaama Shareef, followed by the lime green one. We could now see that Noorani (radiant) face, the likes of which we have only seen one and with him, we could now see his most handsome son. Subhaan'Allah! What a sight! Alhamdu Lillah, I was the first one to spot them from our group.

They started ascending the staircase, which leads to the Door of the Holy Kaaba and simultaneous the echoes of 'Subhaan'Allah' rang out from the lips of all the Mureeds. With each step that Huzoor Taajush Shariah and his Beloved son took, as they ascended the staircase, we said, Subhaan'Allah!

Many people must have witnessed many things in their lives, like world records being shattered, and first time world records, but for Huzoor Taajush Shariah's Mureeds, this was a truly historic event. Can you imagine how the heart of a disciple feels when he sees his beloved Murshid about to enter the Holy Kaaba? Allahu Akbar! Hazrat then slowly and respectably entered the Kaaba Shareef with Hazrat Asjad Raza Khan.

We knew in advance that Hazrat would go inside and then go to the right-hand side of Kaaba Shareef Door, which is called Rukn e Iraqi. This is a specially marked place, where Nabi Kareem ﷺ would perform his Salaah. Hazrat was inside the Holy Kaaba for as long as Allah Willed. As for all those Mureeds of Huzoor Taajush Shariah who feel that they were not physically there to witness this beautiful sight, the reality and the fact is that we were all there with our Murshid. I do not think that Hazrat (spiritually) left a single Mureed out when he entered the Holy Kaaba, and we have conviction and we believe that on the Day of Qiyaamat, by the blessing which will be afforded to him by Sayyiduna Rasoolullah ﷺ, he will take us with him in Holy Jannat as well!

Before, we kept the Holy Kaaba in our sights, waiting to see when Hazrat would enter the Holy Kaaba, and now we kept the Door of the Holy Kaaba in our sights, wondering when Hazrat would exit the Door so that we could see the special Noor on his face, from entering the Holy Kaaba Shareef. So many thoughts must have gone through our minds at the time. I was just thinking how fortunate we were to be here and to be able to witness this blessed and historic event. Alhamdu Lillah!

I also wondered about what Duas Huzoor would be making whilst inside the Holy Kaaba. I have no doubt that he made Dua for the protection of the Imaan of all the True Believers, and for our steadfastness on Maslak e Aala Hazrat. My Imaan whispered to me, that your Murshid is praying for all of you, for all of his Mureeds together, for a great Shaykh remembers

his Mureeds at every instance. Allahu Akbar! Undoubtedly, our Shaykh is such a Shaykh!

Today is the 1st of Sha'baan ul Mu'azzam and I remember that last year, during this date I had made the intention of keeping a beard. I kept remembering the words of someone who told me, 'you have made Niyyah to please Rasoolullah ﷺ. Rasool ﷺ loved the beard dearly, and if you do this to please Rasoolullah ﷺ, then you will see how happy he will make you. Alhamdu Lillah, a year later I was blessed with such a blessed moment, and I could only think that this was certainly the Karam of Sarkaar e Do Aalam ﷺ, Allahu Akbar! I have never really done anything to deserve such a blessed moment in my life, but this was Rasoolullah's ﷺ love for us and Allah Almighty's infinite Mercy. Allahu Akbar!

I think it was Brother Mukhtar who first saw Hazrat emerge from the Kaaba Shareef door. He said a soft 'Nara'e Takbeer' to which we replied 'Allahu Akbar', and the he proclaimed the Nara'e Risaalat to which we replied 'Ya Rasool'Allah ﷺ, and he said, 'Huzoor Taajush Shariah' to which we replied 'Zinda-Baad'. Allahu Akbar! We could feel that we were replying from our hearts. Our eyes had been blessed with a true moment of beauty. Allah Ta'aala is Most Merciful!

After Hazrat emerged from the Kaaba Shareef, we went to the other end of the Haram to try to find him and we found Hazrat leaving the Haram Shareef area. Mureeds began crowding around him, requesting Hazrat to make Dua, and Hazrat gave Dua to all of them. Some Mureeds ecstatically

kissed his blessed hand, whilst some kissed his glowing forehead. As we tried to get back to the hotel, passers-by would gaze at Hazrat, asking who he was and from where he was. Allahu Akbar! Even when the people were crowding around Hazrat, he looked at peace and was at ease. He did not say anything and was very composed. We then went to leave Hazrat at his room and wished to ask him about his experience but we knew that Hazrat needed some rest. What an unforgettable morning! What an unforgettable day! What an unforgettable experience! In conclusion, one poetic stanza comes to mind, as we were blessed with being with Hazrat in Makkah and before that we took through him the Blessings of Madina,

Gaur Se Sun To Raza Kaabe Se Aati Hai Sadaa
Meri Aankho Se Mere Pyaare Ka Roza Dekho

At the end of this article Brother Faheem Moosa humbly says, 'Any shortcomings in this brief description of this event, should be attributed to me and it is difficult for this blessed and spiritual event in itself to be justified with mere words.'

There are three signs of a true man, To fulfil ones promise, To praise without a motive and to give without being asked to give.

Protect the tongue from self-praise, like you protect it from sinning.

To desire Paradise without doing good deeds is a sin and to desire intercession, without protecting the Sunnah, is a type of pride and to be hopeful of Mercy whilst sinning is ignorance.

Love is not attained through
Education and training, but is bestowed by Allah.

The solution to hardships and difficulties,
Is to keep it concealed.

Gems of Wisdom

Sayyiduna Ma'ruf Al Karghi ﵁

Huzoor Taajush Shariah's Blessed Journey to Syria (April 2009)

After completing his Umrah and Ziyaarah at the Holy Rauda-e-Mubaarak of the Holy Prophet ﷺ, the beloved and true Aashiq-e-Rasool ﷺ, The Miracle of Huzoor Ghaus-ul-Azam رضي الله عنه, The Blessed Rose from the Fragrant Garden of Imam Ahmed Raza رضي الله عنه, The Pride of Huzoor Hujjatul Islam رضي الله عنه, The True Spiritual Successor of Huzoor Mufti e Azam Hind رضي الله عنه , The Coolness of the eyes of Huzoor Jilani Mia رضي الله عنه, Taajush Shariah, Rahbar-e-Tareeqat, Qaazi ul Quz'zaat, Hazrat Allama Maulana Mufti Mohammad Akhtar Raza Khan Qaaderi Azhari (Allah protect him always) journeyed to Syria on a five day spiritual, propagational and educational journey.

At 10.45am on, Wednesday the 29th of April 2009, Huzoor Taajush Shariah arrived at the Damascus Airport in Syria. He was welcomed by representatives of the Airport and was given a VIP status. Shaykh Umar Iraqi (Former Lecturer at Jamiatur Raza University in Bareilly Shareef), Maulana Aamir Akhlaaq Siddiqi, Sayyid Aamir Ali Shah and Ijlal Tayyib Akhtarul Qaaderi were amongst those present at the airport to welcome Huzoor Taajush Shariah.

After Salaatul Asr, numerous students from India and Pakistan that are studying in Damascus presented themselves to take the blessings of Huzoor Taajush Shariah. The students remained in his blessed sight until Maghrib Salaah, reaping his blessings. After spending this valuable time in his Holy Presence, the students were blessed with having the opportunity of having him lead them in Maghrib Salaah. Thereafter, the students respectfully met with him. and were blessed with the opportunity of kissing his Holy hands, and they then left for their

respective residences. Huzoor Taajush Shariah was then sent an invitation by Aalamul Ulama Ash Shaykh Abdur Raz'zaaq Halbi who is approximately 100 years old and he is regarded as being one of the most knowledgeable Aalims in Damascus and has been given the title of Imam A'zam Thaani by the learned Scholars there. Shaykh Waa'il Bizm, the son of Ash Shaykh Abdul Fatah Al Bizm the Grand Mufti of Damascus (who last year journeyed from Syria to Bareilly Shareef for the Urs of Aala Hazrat ﷺ on an invitation by Huzoor Taajush Shariah), arrived to escort Huzoor Taajush Shariah to the invitation of Shaykh Abdur Raz'zaaq Halbi. On this occasion, Shaykh Abdur Raz'zaaq Halbi, Shaykh Abdul Fatah Al Bizm and numerous other learned Ulama honoured Hazrat with an overwhelming welcome. The Mufti of Damascus gave an introduction to Huzoor Taajush Shariah.

Mufti-e-Damishq (The Mufti of Damascus) Shaykh Abdul Fatah Al Bizm says, 'When Huzoor Taajush Shariah and Ash Shaykh Abdur Raz'zaaq Halabi embraced each other it seemed as if two souls were meeting (embracing) and as if they had a very old acquaintance with one another (whereas this was the very first time that both had met with one another).' This gathering of knowledge and wisdom went on till late that night.

On the 30th of April 2009, around 11am, Huzoor Taajush Shariah left for the city of Homs which is in Syria. On arriving there, Huzoor Taajush Shariah first visited the Qaazi ul Quz'zaat of Homs, Ash Shaykh Sa'eed Al Kaheel. He welcomed Huzoor Taajush Shariah with great splendour and

honour. He embraced and kissed the holy hands of Huzoor Taajush Shariah. During their meeting, Huzoor Taajush Shariah gifted him a copy of the book الامن والعلی لنایتی المصطفی بدافع بلاء written by Aala Hazrat Imam Ahmed Raza Khan ﷺ. Huzoor Taajush Shariah then also presented him with the book قوارع القهار فی الردالمجسمة الفجار , Hazrat then introduced both the books to him and explained to him regarding the research and other matters related to the said books.

He also presented his books, صدر المشارع and اصحابی کا النجوم to Shaykh Sa'eed Al Kaheel. With this he also presented the compilation of his Arabic Qaseedas to the Shaykh. In response to this (after receiving these gifts from Huzoor Taajush Shariah), the Shaykh requested Huzoor Taajush Shariah to make Dua for him and then presented Huzoor Taajush Shariah with a few books authored by him. Huzoor Taajush Shariah conferred on the Shaykh the Ijaazah (Permission) of Hadith and also invited him to visit Bareilly Shareef.

After this, in the companionship of Shaykh Sa'eed, Huzoor Taajush Shariah presented himself at the distinguished Jaame Musjid of Homs, which is known as 'Jaame Sayyiduna Khaalid bin Waleed' where he made Haaziri at the blessed Mazaar of Hazrat Khaalid bin Waleed ﷺ. Shaykh Sa'eed is the Imam and Khateeb of the said Musjid. At the Musjid, Huzoor Taajush Shariah led the Zuhr Salaah. During this occasion a large numberof people met with Huzoor Taajush Shariah and kissed his holy hands whilst meeting with him.

After this, Huzoor Taajush Shariah went to 'Maqbaratul Qadeef' which is one of the most famous cemeteries of Homs. It is well-known that there are approximately eight hundred (800) Sahaba-e-Kiraam resting in this Holy Cemetery. Whilst present here, a pious personality from the Silsila Aaliya Naqshabandiya also came to meet Huzoor Taajush Shariah.

He mentioned that the excellence of the Cemetery has been mentioned in the Hadith Shareef. He explained that it has been mentioned in Hadith Shareef that seventy thousand (70 000) of those resting in this cemetery will enter Holy Paradise (Jannat) without any reckoning. From here, Huzoor Taajush Shariah returned to the city of Damascus.

After Salaatul Maghrib numerous people arrived to visit Hazrat at his residence, and he blessed all of them with the opportunity to meet him and kiss his holy hands. After Salaatul Esha, he went to 'Jaamiátut Tauba' where he was invited to participate in the 'Majlisul Wafa'.

This gathering takes place at the Jaamia on the first Thursday of every Islamic month. The Imam and Khateeb of this Jaamia is Shaykh Hishaam Burhaani, who was also Huzoor Taajush Shariah's class fellow whilst studying at the Al Azhar University in Egypt. He gave Hazrat a splendid welcome and honoured Hazrat by asking him to sit on the Mimbar there. Shaykh Hishaam then presented books as gifts to the students who had qualified in Qira'at-e-Hafs and Saba Ashra, through the blessed hands of Huzoor Taajush Shariah.

Huzoor Taajush Shariah also rendered his Arabic Qaseeda in that gathering. During this occasion many people were blessed with the good fortune of meeting with Huzoor Taajush Shariah and kissing his holy hands. On the morning of the 1st of May 2009, Huzoor Taajush Shariah left to make Ziyaarat of Holy Places. He first visited 'Baabus Sagheer', which is the Holy Cemetery of Damascus.

It has been mentioned that numerous Sahaba-e-Kiraam and members of the Ahl-e-Bait are resting here. More specifically, the Mazaars of Hazrat Bilaal-e-Habshi ﷺ, Ummul Mo'mineen Sayyida Hafsa رضی اللہ تعالی عنہا, Ummul Mo'mineen Sayyida Umm-e-Salma رضی اللہ تعالی عنہا and Hazrat Abdullah bin Jaafar Tay'yaar ﷺ and many other blessed personalities are also present here.

After this, he went to 'Jaamia Umawi'. This is regarded as one of the oldest Mosques of the world. Here, is the Holy Mazaar of Hazrat Yahya bin Zakariyah ﷺ. Hazrat performed two Rakaats of Nafil Namaaz at the Jaamia and then presented himself at the Mazaar Shareef.

After this, he journeyed to the Mazaar Shareef of Hazrat Shaykh Mohiy'yud'deen ibn Arabi ﷺ. The Mazaar Shareef of Hazrat Shaykh Mohiy'yud'deen ibn Arabi ﷺ is in the area known as Qasyoon.

After Salaatul Maghrib, Hazrat hosted an invitation for the Ulama of Damascus. The gathering commenced with recitation of the Holy Quran,

followed by Naat-e-Mustafa ﷺ. Numerous Ulama and Masha'ikh presented themselves at this Mehfil. Amongst those present were:

1. Ash Shaykh Abdul Hadi Al Kharsa
2. Ash Shaykh Abdul Fatah Al Bizm
3. Ash Shaykh Abdul Jaleel Al Ataa
4. Ash Shaykh Nidaal Aali Dalshi
5. Ash Shaykh Abdul Qaadir Taahir
6. Ash Shaykh Abdut Tawaab Ar Rozaan
7. Ash Shaykh Alaúd'deen Haaíq
8. Ash Shaykh Muhammad Khair Tarshaan
9. Ash Shaykh Isma'eel Zabee
10. Daktoor Abdur Raz'zaaq Aiman Shiwa

During this gathering, Ash Shaykh Ala'ud'deen Haa'iq and Ash Shaykh Muhammad Khair Tarshaan, (both of whom visited Bareilly Shareef in 2008 on the occasion of Urs-e-Razvi, on the invitation of Huzoor Taajush Shariah) introduced Huzoor Taajush Shariah and explained Hazrat's services in the field of knowledge and spiritualism in India.

Ash Shaykh Faatehul Kitaani also came to meet Hazrat during this Mehfil. Shaykh Faatehul Kitaani is a Sayyid and is approximately one hundred years (100) of age. Regarding Shaykh Faateh Al Kitaani, Huzoor Taajush Shariah said, 'I should have been the one to have gone to make his Ziyaarah.'

The Grand Mufti of Damascus Shaykh Abdul Fatah Al Bizm, Shaykh Isma'eel Zabee and Shaykh Nidaal Aali Dalshi delivered lectures during this gathering. During his lecture, the Mufti of Damascus said, 'By Huzoor Taajush Shariah coming here, our Syria has become bright and radiant (once again)'.

Whilst explaining his visit to Bareilly Shareef, he further said, 'When I saw the manner in which those who love him, display their love for him (Huzoor Taajush Shariah), then my memory of the love that the Sahaba possessed (for the Prophet ﷺ) became refreshed so much, that my Imaan says that this is how we should respect our Ustaads (Islamic teachers) and our Masha'ikh (Grand Spiritual Masters).'

The Mehfil ended with Huzoor Taajush Shariah rendering the Salaami in Arabic, followed by Dua by him. His books where then presented to the Ulama that were present. On Saturday, the 2nd May 2009, at approximately 11am, a delegation of Ulama from 'Deruz Zawr' (A city of Damascus that is located close to the Iraqi border) presented themselves to meet with Hazrat. After this the Shaykh who is also the Chief Editor of the Damascus based معهد الدولى لتعليم اللغة العربيه والشريعه also came over to meet Huzoor Taajush Shariah. Numerous religious issues were discussed during this meeting.

At 4.30pm the son of the Mufti of Damascus, Shaykh Waa'il Bizm arrived to escort Huzoor Taajush Shariah to a meeting with Ash Shaykh Ramadaan Sa'eed Al Buti (He is regarded as a great Imam in the Halqas of

Syria). Even during this meeting, numerous religious issues were discussed and Shaykh Ramadaaan Sa'eed Al Buti was very pleased to have met with Huzoor Taajush Shariah. During this meeting, both blessed personalities exchanged books written by one another.

After returning to where he was residing, Huzoor Taajush Shariah met individually with students that were patiently waiting to meet him and attain his blessings and Duas. Those students who wished to take Bai'at (the oath of allegiance) at the hands of Huzoor Taajush Shariah were blessed with this as well and they then performed their Esha Salaah behind His Eminence.

After Salaatul Esha, Shaykh Ala'ud'deen Haa'iq escorted Hazrat to his home for supper. The Mufti of Damascus was also present at this invitation. On Sunday, the 3rd of May 2009 at approximately 12 noon, Ash Shaykh Abul Khair Ash Shanaaz arrived. He presented his knowledgeable views regarding Hazrats books and also presented his books to Hazrat. After this, he met with numerous students and blessed them with his holy autograph (on their request) and also with his most blessed advise.

Many Indian students took Bai'at at his hands whilst others refreshened their Bai'at or became Taalib. Huzoor departed at approximately 3pm to the airport for his trip to Egypt.

An Aarif is like the sun with its beauty and qualities, as its light passes over all. He is like the earth, which holds the weight of the entire creation. He is like the water, through which the hearts gain life, and he is like fire (a flame) through which the entire domain is brightened.

All become obedient to him, who is obedient to Allah.

The most intelligent and wise amongst men are those who understand the secrets of the Qur'an and ponder over it

An Aarif is he, whose food is like the food of the sick, his sleep is like that of a person bitten by a snake, and his extravagance is like that of a person who is Drowning in water.

The bravest deed is to take control of your nafs (desires)

Gems of Wisdom

Huzoor Taajush Shariah's Visit to Egypt

The morning of the 3rd of May 2009 was not just an ordinary day in Egypt, but it was a day of Spiritual and mystical enlightment. It was the interpretation of a dream seen a very long time ago. It was the dreams of thousands of Aashiqaan-e-Mustafa ﷺ that Huzoor Ja-Nasheen-e-Mufti e Azam Hind Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Azhari Qaaderi (Allah protect him always) should bless Egypt with his holy presence.

For four days, Huzoor Taajush Shariah blessed the people of Qaahira with the rays of his knowledge and mystical blessings. During these fortunate days, not only the public and the students, but also numerous learned Ulama reaped his blessings and learnt from him.

On the 4th of May, Huzoor Taajush Shariah met with the Grand Imam of Egypt Shaykh Al Azhar Allama Muhammad Sayyid Tantavi at the Al Azhar University, between 11am and 12 noon. Numerous religious topics were discussed during this one hour period. Huzoor Taajush Shariah presented to the Shaykh, copies of his books and books of his distinguished forefather Aala Hazrat Imam Ahmed Raza Khan رضي الله عنه. The Shaykh Al Azhar was completely impressed and showed great admiration for the vast knowledge, piety and self-discipline Huzoor Taajush Shariah possessed. He treated Hazrat with superior respect and granted him great reverence. There were two particular issues of religious nature where Shaykh Al Azhar had a different view to the view held by Huzoor Taajush Shariah on the said issues.

However, after this meeting with Huzoor Taajush Shariah, he supported and accepted the view of Huzoor Taajush Shariah and acknowledged this as being the correct point of view.

One of the issues was relating to the explanation and authenticity of the Hadith اصحابی کاالنجوم بایهم اقتدیتم اهادیتم. He said that this Hadith is not Maudu (a fabricated narration), but is accepted, whereas this was not his viewpoint before meeting Huzoor Taajush Shariah and having a discussion with Hazrat on this issue. The second religious issue that was discussed was the issue of the father of Hazrat Ibrahim (alaihis salaam).

The Shaykh also agreed that the name of Hazrat Ibrahim’s (alaihis salaam) father was Taarih and not Aazar as Aazar was his uncle (whereas the Shaykhs viewpoint was otherwise on this issue as well). It should be noted that there are well researched books on both topics written by Huzoor Taajush Shariah, which have been published both from Egypt and Beirut and are available to be studied.

During this meeting, Shaykh Al Azhar also put great emphasis on the importance of a close liason and network that needed to be formed between the Ulama of India and the Ulama of Egypt. He also gave an undertaking of complete support in the field of learning on behalf of the Centre of Islamic Studies Jamiatul Azhar Ash Shareef to Centre of Islam Studies Jamiatur Raza, which has been established by Huzoor Taajush Shariah.

He also promised to visit India and then with much respect and honour he bade farewell to Huzoor Taajush Shariah. At around 4pm, a massive international conference was hosted on the vast grounds of Al Azhar University (in honour of Huzoor Taajush Shariah) in the Saleh Abdullah Kaamil Hall. Present in this conference were about thirty five (35) esteemed and learned Ulama and Renowned teachers from Jamia Al Azhar, Jamia Aini Shams, Jamia Qaahira and Jamia Daul Al Arabia, especially the former Vice Chancellor of Jamia Azhar, Tahaa Abu Quraisha, The Head of the Department of Islamic Principles, Tahaa Jaishi'ud Suqi, from the department of Arabic Studies, Dr Fatha Hijazi, From the department of Islamic Propagational affairs, Dr Ahmed Rabi' Ahmed Yusuf; From the Department of Language and Translations, Dr Haazim Ahmed Mahfooz; and the chief editor of Al Azhar's official organ Mahmood Habeeb and Jamaal Farooq Ad Daqaq and numerous other learned personalities and Masha'ikh were also present there.

Also present were students from more than sixty countries who are studying in numerous faculties of the University. The Master of Ceremonies for the conference was Allama Jalaal Raza Al Azhari who is an interpreter (translator) at the Central Darul Ifta of Egypt. Professor Abdul Qaadir Nis'sar, Allama Tahaa Jaishi Ad Dasooqi and Allama Sa'ad Jawesh etc. delivered lectures during this conference, in which they clarified and refuted false allegations and accusations against the Ahle Sunnat Wa Jamaat and Maslak-e-Aala Hazrat. They stipulated and made clear in their lectures that Maslak-e-Aala Hazrat was not any new Firqa (Group).

They explained that this was the same Maslak (way) of the Sahaba-e-Kiraam, Taabi'een, A'ima-e-Mujtahideen and the Salfus Saaliheen (Pious predecessors) [ridwaanul laahi alaihim ajma'een].

Towards the end Ja-Nasheen Huzoor Mufti e Azam Hind Taajush Shariah Allama Akhtar Raza Khan Al Azhari delivered a lecture in pure and eloquent Arabic for 35 minutes. All those present during this conference were full of praise and inspired after listening to his eloquence in language, and his vast and in-depth knowledge. A question and answer session then took place for a lengthy period.

After this, Allama Gul Mohammed Saahib Al Azhari delivered the vote of thanks. Thereafter, all the students and Ulama who had presented themselves at the conference to make Ziyaarat of Hazrat, came forward to meet him and to request his blessings and duas. The conference ended with a feast of delicious meals provided for all those who attended. It must also be noted that never has Al Azhar hosted such a magnificent and unprecedented gathering in honour of any other great and learned Asian Aalim in the past. It was the first of its kind thus making it a unique gathering.

On the 5th of May 2009, at around 1pm, Huzoor Taajush Shariah had a special audience with the Principal and Head of the Al Azhar University, Allama Ahmed Tayyib and with another renowned Arab Aalim and prominent writer, Allama Umar Abdullah Kaamil, where Hazrat was given

a fabulous welcome. Numerous religious issues were discussed during this meeting and here too it was emphasised that there should be close communication and a network between the Ulama of Egypt and the Ulama-e-Hind. During this meeting, Allama Ahmed Tayyib also heard that more than ninety students at the University were amongst the Mureeds (disciples) of Huzoor Taajush Shariah. He was immensely pleased to hear this.

Huzoor Taajush Shariah was then presented with the Fakhr-e-Azhar (Pride of Azhar) award, which is conferred upon great scholars (for their unparallel services to Islam). On the very same day, after Asr Salaah, a gathering was held at the residence of Huzoor Taajush Shariah, where he taught a lesson of Muslim Shareef to numerous students who wished to be blessed with this opportunity.

Students from Libya, Sudan, Bahrain, Al Jazaair and Yemen etc. came to take this lesson in Hadith from this Great Master of Hadith. Also amongst those who came to attain his blessings and listen to this lesson in Hadith were numerous students from India, Pakistan, Bangladesh, Nepal and Sri Lanka.

Huzoor Taajush Shariah taught a lesson from Muslim Shareef and explained the importance and other important aspects relating to the Hadith for an entire hour. He taught the lesson with such proficiency and spread such rays of knowledge and wisdom, that even the Arabs that were present there acknowledged his knowledge and excellence.

On the evening of the 5th of May 2009, a sincere Aashiq of Aala Hazrat رضي الله عنه and the owner of a huge Maktaba in Egypt, Dr Muhammad Khalid Thaabit invited Huzoor Taajush Shariah to dinner at his residence, which is situated in the well-known Al Maqtam district of Egypt.

He also invited numerous other Ulama and teachers to partake in this dinner with Huzoor Taajush Shariah. In addition, present in this gathering was Allama Yusri Rashdi, the teacher of Bukhari Shareef at Al Azhar and Allama Ahmed Shibaata, the well-known teacher of Tafseer at Maktaba Ad Da'wah Al Islamia. Numerous other Ulama were also present. Huzoor Taajush Shariah rendered his Arabic Qaseeda in this gathering and Allama Yusri then asked Huzoor Taajush Shariah numerous questions regarding certain Islamic Issues.

Huzoor Taajush Shariah, then in very pure and fluent Arabic replied to his questions giving clear evidence and proof to authenticate his answers and arguments. On hearing these answers of Huzoor Taajush Shariah, and witnessing his knowledge, wisdom, intellect, mystical and spiritual excellence, Shaykh Yusri and all the Teachers and Ulama present at the gathering ecstatically came forward to take Bai'at (oath of allegiance) at the holy hands of Huzoor Taajush Shariah (Allah Protect him always). Huzoor Taajush Shariah entered all of them into the Spiritual Order and blessed them with Ijaazat in Hadith and Ijaazat in the Silsila (Spiritual Order).

On the 6th of May 2009, Huzoor Taajush Shariah went out to make Ziyaarah of the Awliyah-e-Kiraam in Qaahira. He led the Zuhr Salaah at the Musjid of Imam Husain ﵁ and he led the Asr Namaaz at the Musjid of Sayyidah Zainab رضی اللہ تعالی عنہا. Even there, numerous people entered the Spiritual Order at his blessed hands.

The Mufti of Isqandria and the Mufti of Egypt also contacted Huzoor Taajush Shariah via telephone to request and attained Ijaazat from him. Some of the Ulama also sent their books and their words before Huzoor Taajush Shariah so that they could attain his blessings.

In this manner, the journey of Egypt (2009) ended. Huzoor Taajush Shariah returned to Egypt after forty years, but in the four days, he compensated the people of Egypt for his forty years of absence.

Huzoor Taajush Shariah's Visit to Sri lanka

One of my young Sunni Brothers Janaab Taahir Raza of Colombo, is a young man whom I met in my first trip to Sri Lanka whilst he was still a very young boy. He is now ma sha Allah all grown up and a devote Mureed of Huzoor Taajush Shariah, and has written an article explaining the visits of Huzoor Taajush Shariah to Sri Lanka. Instead of rewriting this discussion, I requested his permission to add the information provided by him in this book, which he gladly agreed to. Thus, the information in this section was initially prepared by him and edited to be part of this book.

He writes that in the early 80's only a few Mureeds of Huzoor Hujjat-ul-Islam Sayyidi Hamid Raza Khan al-Qaadiri ﷺ as well as followers of Huzoor Mufti e Azam Hind Sayyidi Mustafa Raza ﷺ remained in Sri Lanka. It was an era where many Sunnis were unaware of the true meaning of Ahl-e-Sunnat Wa Jama'at.

Due to ignorance being rife, practices, which were considered impermissible and contrary to the teachings of Shariah were being regarded as part of Islam. The future looked very bleak until this land, today known as Sri Lanka (which is believed to hold the sacred footprints of Sayyiduna Adam عليه السلام) was blessed with the arrival of the Torchbearer of the Maslak (path) of Aala Hazrat, Huzoor Taajush Shariah Ash Shaykh Mufti Mohammed Akhtar Raza Khan Qaadiri al Azhari Qibla.

The personality of Aala Hazrat, the Imam of the Ahle Sunnat Imam Ahmed Raza Khan al Qaadiri رضی اللہ عنہ is well known throughout the world. Aala Hazrat رضی اللہ عنہ was known to the Muslims of Sri Lanka as well, since questions were sent to the Great Imam from the then 'Ceylon', which are part of the world-renowned Fatawa Razviyah Shareef.

Sri Lanka has a history of being blessed by pious Saints and Savants in every era. The likes of the great Shaykh Uthman رضی اللہ عنہ and numerous other Awliyah are resting in this famous land. With the exception of this, the Muslims of Sri Lanka have had a spiritual relationship with the Mujaddid of the 14th Century Aala Hazrat Imam Ahmed Raza Khan رضی اللہ عنہ even though many may have not paid much attention to this.

History bears testimony to the fact that the foundation stone of the Memon Hanafi Musjid in Colombo was laid by a famous Khalifa of Aala Hazrat رضی اللہ عنہ who was none other than, the Roving Ambassador of Islam, Hazrat Allama Maulana Abdul Aleem Siddiqi Meerati عليه الرحمه who was famously known by the title 'Muballigh-e-Islam'. This foundation stone was laid in the year 1935. Although it must have just seemed like the physical foundation stone of a Musjid was being laid, but today the Muslims of Sri Lanka and more so those in Colombo may realise that this was the Spiritual Foundation being laid, heralding the future arrival of the blessing of Aala Hazrat رضی اللہ عنہ in the form of his grandson. The Successor and Spiritual Heir, namely Huzoor Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla.

Allama Abdul Aleem Siddiqi عليه الرحمه did not only lay the foundation stone of the Musjid that day, but he laid the Spiritual link to Silsila Aaliyah Qaadiriyah Barakaatiyah Razviyah.

After this, Sri Lanka was blessed with visits by many Religious dignitaries who served the cause of the Ahl e Sunnat wa Jama'at. Prominent amongst them was the Khalifa of Huzoor Mufti e Azam Hind ﷺ, The Mufti of Darul Uloom Amjadiyah (Karachi), Allama Mufti Mahboob Raza Khan al Qaadiri Razvi عليه الرحمه who served at the Memon Hanafi Mosque of Colombo for 6 years in the 1960s.

He planted the seeds of the love for Aala Hazrat ﷺ in the hearts of the Memon Community of that time. He had immense knowledge and vast experience. Furthermore, he was the first to calculate and create a Salaah timetable, which encompassed the whole year for the city of Colombo, subsequently ensuring that the correct prayer time may be followed for the five daily prayers.

Regrettably, he left the Memon Hanafi Mosque of Colombo in 1970. Time continued to pass and people pondered over whether they would be graced with such a personality ever again. They yearned for a personality who would once again light up their hearts with the true love of our Beloved Prophet ﷺ, and who will nourish the souls with the love of Huzoor Ghaus-e-Azam ﷺ. There was the need for a personality who will restore the deserted hearts, with the love of Aala Hazrat ﷺ. This yearning was finally quenched when Sri Lanka was blessed by the arrival

of His Holiness Huzoor Taajush Shariah, Rahbar-e-Tareeqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Al Qaadiri Azhari Qibla. This brought back the vigour and spiritual enthusiasm, which was much needed. It happened such that Marhoom Jicker (Zikr) Abdul Kareem Chana (May he rest in the coolness of Paradise in his grave), who was a trustee of the Memon Hanafi Mosque at the time, had gone for Umrah. By the Grace of Almighty Allah, he was blessed with the good fortune of meeting Huzoor Taajush Shariah in the blessed city of Madinatul Munawwarah. Subhaan'Allah, as soon as he caught a glimpse of Huzoor Taajush Shariah's radiant face he instantly became attached to him. Thereafter, he invited Huzoor Taajush Shariah to visit Sri Lanka. The Imam of the Memon Hanafi Mosque at the time Marhoom Akhtar Husain Razvi Bastavi (May he rest in the coolness of Paradise in his grave) made the necessary arrangements for Hazrat's first visit to Sri Lanka. Finally, the time had come and Huzoor Taajush Shariah blessed the Memon Community of Sri Lanka on 11th July 1987 by making his first most esteemed and most exalted visit to Sri Lanka.

Hazrat resided at the home of Janaab Abdus Sattar Katliya. Alhamdu Lillah, a vast number of people took the Oath of Spiritual Allegiance (Bai'at) at the blessed hands of Huzoor Taajush Shariah by observing the Noor [light] emanating from his blessed face.

During Huzoor Taajush Shariah's stay, many Zikr Mehfils and Religious programs were held, wherein Huzoor Taajush Shariah recited blessed Naats and delivered inspirational lectures.

People were astounded by his strict adherence and sincerity towards Shariah, as well as his immense fear of Allah Almighty. During this historical trip, Huzoor Taajush Shariah conducted two Jumuáh Prayers. Hazrat blessed the Muslims of Sri Lanka with his holy presence for two weeks during this trip.

Consequent Visits to Sri Lanka

Due to his busy schedule, it is not possible for Huzoor Taajush Shariah to travel to the different countries as often as disciples would wish for, so after a wait of 5 years, in February 1992, Huzoor Taajush Shariah made his 2nd visit to Sri Lanka, a few days before Ramadaan. This was the first time that the Muslims there had the opportunity to be with Huzoor Taajush Shariah in Ramadaan and to partake in Iftaar with him, and to pray Taraweeh Salaah under his leadership. During this visit the patron of Anjuman Fayz-e-Raza (Colombo), Hazrat Allama Mufti Anwar Ali Al Qaadiri who is known as the 'Mufti of Karnataka' also arrived in Colombo to reap the blessings of Huzoor Taajush Shariah. It was on this trip that Anjuman Fayz-e-Raza was established.

During this trip, many people took Bai'at on his blessed hands and the people of Sri Lanka were blessed with his Duas and his words of wisdom. Hazrat then visited Sri Lanka again in 1993, the only time we were privileged to have consecutive year visits. It was during this trip that Huzoor Taajush Shariah also honoured Mufti Anwar Ali Al Qaadiri with his esteem Khilaafat.

Hazrat then visited Sri Lanka in 1996 for the fourth time in the month of July. During this trip the founder patron of the Sunni Razvi Society, and well-known disciple of Hujjatul Islam Sayyidi Hamid Raza al-Qaadiri ﷺ, and the Khalifa of Huzoor Mufti e Azam Hind ﷺ Hazrat Allama Maulana Muhammad Ibrahim Khushtar Siddiqi al-Qaadiri Razvi عليه الرحمه was also present in Sri Lanka. On every visit of Huzoor Taajush Shariah, the spirituality of the community increased and more people became Mureeds of the great Shaykh.

On his fifth trip to Sri Lanka Huzoor Taajush Shariah arrived with his beloved son, Nabira-e-Ala Hazrat Sayyidi Asjad Raza Khan al Qaadiri and Allama Mufti Muhammad Salman Raza al Qaadiri. This was on the 20th March, 1998. On this trip, Hazrat conducted the Jummah Salaah and it was on this trip that Hazrat laid the foundation stone for a building on the land belonging to Anjuman Fayz e Raza. It was during this trip that Mufti Noor-ul-Hasan Noori who is the disciple of Huzoor Mufti e Azam Hind ﷺ and former Principal of Madrassa Fayz-e-Raza was blessed with Khilaafat by Huzoor Taajush Shariah.

In 2000, Huzoor Taajush Shariah again graced the shores of Sri Lanka with his beloved son Sayyidi Asjad Raza Khan Al Qaadiri. On this trip, Hazrat honoured Hazrat Jamaal Ahmad Razvi, the former Principal and Teacher of Madrassa Fayz e Raza and Muhammad Idris Haji Abu Bakr Patel who is the President of Anjuman Fayz e Raza with Khilaafat. The people of Colombo were again blessed with performing a Jummah Prayer behind Hazrat.

After three years, again Huzoor Taajush Shariah satisfied the hearts of the disciples when he blessed them with another visit on the 23rd August 2003. His son Sayyidi Muhammad Asjad Raza Khan Al Qaadiri and his son-in-law Mufti Shu'aib Raza accompanied Huzoor Taajush Shariah. This visit of Hazrat was to attend the graduation Ceremony for the Hifz Faculty of Madrassa Fayz e Raza. The presence of Taajush Shariah at this gathering was a momentous occasion, both for the students and for all those present. Huzoor Taajush Shariah blessed the students with the traditional Turban and Jubbah on their graduation. The students who received this honour on the 25th of August 2003 were:

- Hafiz Muhammad Sarfaraz Raza ibn Noor Muhammad
- Hafiz Muhammad Tawseef Raza ibn Haji Hamza Patel
- Hafiz Muhammad Salman ibn Haji Yunus Dhedhi
- Hafiz Muhammad Waseem

During this trip, Hazrat attended many Zikr Mehfils and other programs, which were attended by huge crowds of people, all waiting to take Hazrat's blessings. During these programs, Hazrat would often recite a Naat or Qasida on the request of the audience. He recited his world-renowned Arabic Qasida 'Allah Allah Allahu Maali Rabbun Il'laahu' at one Mehfil and at another he recited the beautiful Qasida Burdah Shareef, followed by a Manqabat composed by himself in praise of Huzoor Mufti e

Azam Hind رضي الله عنه, which commences with the words, 'Chal diye tum aankh mai ashko ka darya chaur kar'. In another Mehfil, Huzoor Taajush Shariah delivered an inspiring lecture followed by the recitation of Salaat o Salaam in his sweet voice. Huzoor Taajush Shariah also conducted two lessons of Sahih al-Bukhari to Mufti Noor ul Ḥasan Noori and two students of the Aalim course, namely, Hafiz Ehsan Patel Razvi and Wali Muhammad (Haji Babu) Towfeeq Razvi. Huzoor Taajush Shariah's enlightening explanations of the Hadith had the students and audience mesmerised. At another Mehfil organised by Anjuman Fayz e Raza, Sayyidi Allama Asjad Raza Khan al-Qaadiri who is the future Successor and heir apparent of Huzoor Taajush Shariah, delivered a well explained lecture on the topic of 'Shirk' (Polytheism). He also recited the beautiful Kalaam composed by his beloved Father, 'Munawwar Meri Aankho Ko Mere Shamsud Duha Kar de'. The leader of Islamic jurists of the time began translating an Arabic book named al-Mu'tamad al-Mustanad of Sayyidi Ala Hazrat رضي الله عنه, which is a Hashiyah of al-Mu'thaqad al-Muntaqad of Allama Fazl-e-Rasool Badayouni رضي الله عنه into Urdu in Colombo. Huzoor Taajush Shariah dictated it to his son in law Mufti Shu'aib Raza. Mufti Noor ul Ḥasan Noori requested His Holiness to translate a chapter of Fatawah Razviyah named Shumul al Islam li Usulir Rasoolil Kiram. This request was also made by many other Ulama from the Gulf and the Arab Countries, as it was a dire necessity of the time.

Huzoor Taajush Shariah visited Sri Lanka again in June 2005. His beloved son and Successor Sayyidi Allama Asjad Raza Khan al-Qaadiri and his son in-Law Mufti Shu'aib Raza al-Qaadiri accompanied Hazrat. Also part of

the delegation to accompany Hazrat, were Muhammad Yunus Qureshi and Muhammad Umar from Mumbai, and Brother Muhammad Farooq Raza and Marhoom Mukhtar Raza from Karachi. Huzoor Taajush Shariah on this trip listened to the two Aalim students of Madrassa Fayz e Raza. Hazrat listened to the blessed Hadith of Mishkaat-al-Masabih and its translation from Hafiz Ehsan Patel Razvi and text from al-Ashba wan Nada'ir with translation from Maulana Wali Muhammad (Babu) Towfeeq Razvi. A convocation ceremony was held on 15th June 2005 at the Council Hall in Colombo. This was a graduation ceremony for the two Aalims. They were blessed by Hazrat's holy hands with the traditional Turban and Jubbah. During this blessed and historic ceremony, Huzoor Taajush Shariah delivered a brilliant lecture, in which he shed light on the secrets and marvels of the Kalima Tayyab; "Laa ilaaha ill'Allahu Muhammadur Rasoolullah". When Huzoor Taajush Shariah was asked about the translation of Shumul al Islam li Usulir Rasoolil Kiram, which was requested during his preceding visit, Hazrat mentioned, "Alhamdu Lillah, I have completed it in India, it has been published and distributed as well".

Huzoor Taajush Shariah again visited Sri Lanka on the 2nd of August 2007 accompanied by his blessed successor Sayyidi Allama Asjad Raza Khan al-Qaadiri, his son in-Law Mufti Shu'aib Raza al-Qaadiri, and his close Khaadim Janaab Haji Yunus Qureshi. Huzoor had just arrived on Thursday and on Friday after Jummah Salaah, the people of Sri Lanka received the sad news of the demise of Muhad'dith-e-Bareilly, Sadrul Ulama Hazrat Allama Mufti Tehseen Raza Khan Qaadiri عليه الرحمه who was

also the former Principal of Jami'atur Raza. Hazrat was the grandson of the brother of Aala Hazrat ﷺ Ustaz-e-Zama Allama Hasan Raza Khan ﷺ. On the same evening Hazrat returned to India, after a very short trip.

Ulama Conference in Sri Lanka

On the 28th January 2009, Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan al-Qaadiri al-Azhari made his 10th Visit to Sri Lanka, accompanied by his beloved successor Sayyidi Allama Asjad Raza Khan al-Qaadiri and Haji Yunus. During this trip, Hazrat performed the Nikah of Hafiz Muhammad Sarfaraz Raza Noor Muhammad at the Memon Hanafi Mosque. An Ulama Conference was organised by Anjuman Fayz e Raza to coincide, with Hazrat's visit. This was held on Friday the 30th of January 2009. Approximately 250 blessed Ulama and final year students from Madrassas of different cities of Sri Lanka were present. On this occasion, Huzoor Taajush Shariah delivered a lecture in his articulate Arabic on the topic of the Maslak (path) of Sayyidi Ala Hazrat ﷺ. The audience also consisted of few good Qaaris from Egypt. If Hazrat had not been introduced as being from India, they were under the impression that he was an Arab. Many Ulama who were present became disciples of Huzoor Taajush Shariah after listening to his amazing speech, in which every word seemed like an ocean of knowledge by itself. Most of the Ulama and those present in love and respect kissed the Great Shaykhs blessed hand and radiant forehead. Also at this Ceremony Maulvi Abdur Raz'zaaq Ameer Ajwad Nuzari Azhari M.A. (Student of Jamia al-Azhar, Egypt) lectured on the blessings of Imam of the Ahle Sunnat, Mujaddid al-

Deen o Millat, Sayyidi Imam Ahmad Raza al Qaadiri al Barakaati ﷺ in Arabic. Later, he had a discussion with Huzoor Taajush Shariah, where he expressed his willingness to undertake research on the great Mujaddid of the 14th Century. Huzoor Taajush Shariah invited Maulvi Ajwad to Bareilly Sharif. He was unable to make this trip and had to return to Al Azhar but he has commenced his PhD on Aala Hazrat ﷺ. The following day Huzoor Taajush Shariah and his beloved son Sayyidi Asjad Raza Khan Qibla, attended the Yawm-e-Raza Celebration at Gulistan-e-Raza. Khatm-e-Qaadiriyah was performed and the Shaykh delivered a discourse on the topic of 'Bid'at' (Innovations) and then he spoke on the Awliyah Allah. On this occasion, Hazrat's beloved son also rendered a Naat Shareef in his blessed voice. Huzoor Taajush Shariah also led the Halqa-e-Zikr during this gathering. Sayyidi Asjad Raza also rendered a beautiful Hamd and Huzoor Taajush Shariah added a couplet in his own beautiful voice. The Mehfil concluded with rendering of the Shajrah and Salaat-o-Salaam. Hazrat also blessed the learned Shaykh Abd al-Latif Muhammad Muhajirin al-Qaadiri with Khilaafat on this blessed trip.

Alhamdu Lillah, the Sunnis of Sri Lanka are very blessed to have been blessed with so many visits by Huzoor Taajush Shariah. Allah bless the Sunnis there and keep them firm on Maslak-e-Aala Hazrat. Aameen.

Huzoor Taajush Shariah's Europe 2014 Spiritual Tour

I requested Brother Oemar Akhtar ul Qaadiri of Holland to write a brief account of his experiences with Huzoor Taajush Shariah during Hazrat's 2014 Europe Tour, as Brother Oemar and his family were very instrumental in this trip of Huzoor Taajush Shariah. Brother Oemar's brief account of this trip is as follows:

Brother Oemar mentions that, meeting Hazrat, staying with Hazrat, and trying to serve Hazrat has been a tremendous blessing bestowed upon myself, my family, my friends and the Ahle Sunnah wa Jama'at in Europe. It has been a Karaamat from day one.

Actually, even before the arrival of Hazrat in Europe my mother had the feeling that Hazrat will arrive one day at her home. A couple years ago, my mother was given the opportunity to take Bai'at at the hands of a Peer and she withdrew and abstained from taking Bai'at and kept in mind that one day with the Grace of Almighty Allah she will take Bai'at at the hands of Sayyidi Taajush Shariah. Who is undoubtedly a Kaamil Murshid, regarding whom she had only heard very little since his blessed name was mentioned, but her heart was attracted to his Ruhaniyat.

After many weeks passing by, my family and I were not sure whether the paperwork was going to be approved and finalised in order to invite Hazrat to the Netherlands since the process took many weeks and lots of effort in India, Germany and Holland. However, my mother called her mother (my grandmother) and mentioned to her about the difficulties in sorting out the paperwork.

At that moment my grandmother (Naani) said to my mother, ''Do not worry I have seen them in a dream walking in your home...they will come.''

Subhaan'Allah! Finally came that special day when Huzoor Taajush Shariah was on his way to Netherlands, and we all waited with excitement. When we saw Huzoor Taajush Shariah for the first time, it was an amazing feeling, because we have never seen a blessed personality like Hazrat before, in our lives.

He is such a blessed person with such a bright face, full of Noor. We immediately knew that this was a true servant of Allah and His Beloved Rasool ﷺ and the true representative of Al-Ghawth Al-Azam ؓ, and certainly the true representative of the Mujaddid ؓ of the 14th Century.

Being blessed with the good fortune of seeing a Wali once in a lifetime can bring major changes in one's life. A result of seeing Hazrat changed a young girl's view in deciding to wear the Hijaab. Jama'ats have come closer together, friends have become better friends, and relationships have become stronger.

The greatest Karaamat that I have witnessed is Hazrat's Istiqaamat on Shariat. Hazrat keeps track of time in such a way that he does not miss Namaaz even when time difference plays its part. I have seen how Hazrat's Khaadims help Hazrat when walking or sitting down or getting up, but the moment that Namaaz is being prayed by Hazrat, there is no

need for any help from others. Hazrat stands for Namaaz, goes into Ruku and Sajdah without any problem and without any need for assistance. We were able to witness the power of worship. Alhamdu Lillah, I was given a blessed opportunity to massage Hazrat's hand and I noticed that the strength that Hazrat has is unbelievable; it was as if Hazrat was massaging my hand.

These words of Brother Oemar are so true. In reality, we feel that we are massaging his hands or making Khidmat for him, but in reality, his blessed hands are nurturing our hearts during this time.

Brother Oemar further says, I was told about Hazrat's trip to Shaam and how one of the great Imams of the country described that, he attained the sweet fragrance of a Wali. After hearing about this, I wondered what kind of a sweet fragrance this will be?

After staying with us for one night, Hazrat left for Amsterdam to stay with Haji Liaqat DilMahomed the chairman of Noori Masjid Amsterdam, which is regarded as our Markaz of Maslak e Aala Hazrat in Holland. After Hazrat left, our home felt as empty as it has never been before. However, the manifestation of that same sweet fragrance that the Imam noticed in Syria, that same sweet fragrance of a Wali was in our home. It was the sweet fragrance of Sayyidi Taajush Shariah that stayed with us in our home. After Hazrat's departure from our home, my mother, grandmother, aunt and sister stayed at home, whilst the rest of us accompanied Hazrat to his next venue.

The four of them went into the room where Hazrat stayed and my mother got the idea to lie down on the bed where Hazrat had been resting. My mother and the rest of them said that they had felt such power and energy coming from the place where Hazrat rested that it was indescribable. Hazrat visited Europe after so many years and in this age Hazrat still visited many countries.

The following countries and cities were blessed through Hazrat on this trip, Netherlands: Heerhugowaard, Alkmaar and Amsterdam; Portugal: Lisbon; Switzerland: Zurich; France: Paris; Germany: Raunheim; Turkey: Istanbul. After completing this short but blessed Tour of Europe, Huzoor Taajush Shariah journeyed for Ziyaarah to Haramain Sharifain.

‘A Journey Like No Journey, To Meet A Man Like No Man In This Era’

My Dear and beloved Brother Rukhsar Hussain whom I have found to be a very staunch and steadfast person, and a true and sincere adherent to Maslak e Aala Hazrat, and a true Aashiq of my Murshid Huzoor Taajush Shariah and of his Murshid and my Ideal Huzoor Muhad’dith e Kabeer and of all those Ulama e Haq who follow the commands of the Shaykhain of this Zamaana, has written a wonderful article about his first meeting with Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan on my humble request. The article is as follows:

This is the best way I could describe my experience of meeting Huzoor Taajush Shariah damat barakatuhu alia for the first time. Prior to meeting Huzoor Taajush Shariah damat barakatuhu alia on the 6th December 2014 in Germany, I had missed the opportunity of meeting this blessed personality the weekend before in Holland.

I was able to visit Huzoor Taajush Shariah damat barakatuhu alia through the Wasila of Hazrat Allama Maulana Afthab Cassim al-Qaadiri and true Lovers of Hazrat, Haji Liaqat, Haji Muhammad Ali and brothers of Noori Masjid. If I had visited the weekend before, I strongly doubt I would have had the blessed opportunity to spend as much time with Hazrat as I was blessed with on this trip.

It has been witnessed that when a man has high expectations he is often left very disappointed. It is reasonable to say, I was going to visit Ghaus ul Waqt with maximum expectation one can have, and what I found was far above those maximum expectations.

Emotions and Spiritual ecstasy that words can never comprehend! As we sat waiting to meet Hazrat, we heard Hazrat's voice, it sent a shiver down my spine, and emotions and nerves went wild and desire to see them became more intense. Upon being given permission, we entered Hazrat's room to meet them; the room was filled with Nooraniyat that had spread through the Noor of Hazrat.

I had often heard it be said that Hazrat's Noor was very strong; my first glance had understood the depth of this statement. I wanted to immediately fall into Hazrat's feet. As soon as I reached Hazrat, I felt selfish and dropped at the feet of Hazrat for Qadam bosi, first time I have ever kissed anyone's feet and first time I yearned to kiss Hazrat's feet, even though I was well aware that these lips are not worthy. What I gained in this meeting, I can never share, as I do not have words that can explain these emotions and blessings experienced on this blessed day.

Another memorable experience was witnessing Huzoor Taajush Shariah damat barakatuhu alia performing Salaah at the Airport in Germany. As Hazrat prayed Salaah with determination, Taqwa, and spiritual strength, I have never seen before. It brought many people, Muslims of Non subcontinent countries and non-Muslims to stand watching in awe. We

witnessed one non-Muslim black person in appearance (could have been a Muslim) stand watch in awe and break into tears. One can stand and watch Hazrat pray Salaah and the spiritual excellence one experiences there is unexplainable.

Hazrat were praying alone as there were no facilities to our knowledge at the airport. Despite Hazrat's health, Hazrat took great care and with great spiritual strength were able to fulfil their each obligation with perfection. I witnessed Salaah being performed as I have never seen and I am certain I will never see performed. The value of Salaah was reflected in each second that Hazrat were praying.

Ghaus ul Waqt Huzoor Taajush Shariah damat barakatuhu alia and my beloved Murshid Sufi e Zamaana Huzoor Muhad'dith al Kabeer damat barakatuhu alia are those personalities who taught us how to love Aala Hazrat ﵁. The True Successor of Aala Hazrat ﵁ are these two personalities whose each breath is Sunnah of Mustafa ﷺ, and this can be seen in each of their word and action. May Allah Almighty bless our two Masters with a very long life and protect them from Haasideen. Aameen.

Huzoor Taajush Shariah & Rectification Of the Ummah

The information in this discussion has been extracted and translated from an article written by Maulana Naseer Ahmed Razvi. We have extracted few short discussions from the said article.

For at least the past two centuries, the responsibility of guiding the Muslims and rectifying their shortcomings in Deeni, Ilmi and Fiqhi issues etc. has been blessed to the noble family of Aala Hazrat ﵁. The situations went on changing and revolutions came and went. Progress and new systems came. The enemies of Islam propagated their false movements and missions and in the name of Islam, many corrupt and deviant sects came into existence.

People also became slowly distant from Deeni Education and an Islamic way of life. Bid'at and false ideology began to increase. There was a spread of corruption and falsehood. The situation became very tense and a wave of political ideology also began to capture the minds of the people, but the family of Aala Hazrat always challenged and refuted all false and corrupt movements and ideologies with their Allah given knowledge and piety. They used the power of their pens and their words to protect the Muslim community from the deceitful ways of the corrupt and deviant groups.

The heads of this family, namely Hazrat Raza Ali Khan ﵁ and Hazrat Naqi Ali Khan ﵁ spent their entire lives spreading and propagating the teachings of Sunniyat. After them, Mujaddid e Deen o Millat, Imam Ahmed Raza Khan Muhad'dith Bareilvi ﵁ served the Deen with such

boldness and vigour that the people of knowledge called him the Reviver of The Deen of Islam. His beloved sons served the Deen with sincerity and true devotion and in doing so, they too protected the Imaan of the Muslims in their era. In this era, the Lamp and Vision of the family of Aala Hazrat, the true inheritor of the knowledge and wisdom of Aala Hazrat, is none other than Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla.

He is the True Successor of his pious ancestors and is fulfilling this responsibility with complete devotion, and in doing so, he is struggling against and refuting those false and deviant movements who intend to damage the Imaan of the Believers.

The life of Huzoor Taajush Shariah is a mirror of the blessed life and services of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﵁. In his everyday life and actions, one is able to see the manifestations of the blessings of Huzoor Mufti e Azam Hind ﵁.

In the coming pages we will attempt to have a brief look at excerpts from his Fatawa in which he has attempted to rectify the ways of the Ummah.

Lesson of Tauheed and Risaalat

In one of his Fatawa, whilst giving a lesson concerning Tauheed (the Oneness of Allah), (and responding regarding a person who rejects Risaalat) he has also shed light on the important Aqida relating to the Risaalat of Nabi Kareem ﷺ. In teaching and educating us to have strong Imaan in this, he says,

'With acknowledging and accepting the Oneness of Allah, accepting and acknowledging the Risaalat of Muhammadur Rasoolullah ﷺ is also a condition of Imaan and Islam. Hence, one who does not say Muhammadur Rasoolullah, will not be regarded a Momin (true believer).

Such a person is completely void of true guidance, is treacherous, and completely oblivious of the real Deen. Actually one who rejects this (the Risaalat) is without Deen and is an unbeliever.

Such a person should make Tauba (sincerely repent) and he should read (Kalima) La ilaaha il'lal laahu Muhammadur Rasoolullah ﷺ and re-freshen his Imaan, otherwise every Muslim who is aware of his condition should disassociate with him, and they should not assist (support) him in any way. واللہ تعالیٰ اعلم'

[Monthly Sunni Duniya, Bareilly Shareef, February/March 2001]

Sajdah to the Kaaba

It is the Aqida of the Ahle Sunnat wa Jama'at that it is not permissible to make Sajdah to (for) any other except Allah. Concerning this, Muhad'dith e Bareilvi Aala Hazrat رضي الله عنه has written a detailed discussion by the name, 'Az Zubdatuz Zakiya li Tahreemi Sujoodit Tahiya' in which he wrote that Sajdah e Ibaadat for other than Allah is kufr and Shirk and Sajdah e Tazeemi is Haraam. A similar question was asked to Huzoor Taajush Shariah about a person who claims that he makes Sajdah to the Kaaba. It was asked whether he still remains with Imaan after having such a view. Huzoor Taajush Shariah replied as follows:

'There are two probable interpretations with regards to making Sajdah of the Kaaba. The first being to make Sajdah towards (i.e. in the direction of the Kaaba) and this interpretation in reality has no objection. The Kaaba is really the direction of our Sajdah, and our Sajdah is for Allah, and the second interpretation is that the Kaaba is being made Sajdah to; this is impermissible as Sajdah is uniquely and solely for Allah. However, the one claiming this will still not be decreed to be kaafir, since his words can be interpreted, so to move the meaning towards that of kufr (when there can be another valid meaning) is not recommended, but it is necessary to act based on that meaning which does not make kufr applicable. However, if the claimant stipulates that, I accept the Kaaba as worthy of worship; then now in this case he is definitely kaafir, because he has now clarified his claim to be kufri. [Sunni Duniya, November 1999]

Unity with Budmazhabs is Impossible

There are even such slaves of the world today who feel no regret or shame in playing with the Imaan of the Muslims in order to further their political and worldly gains. In order to attain cheap popularity and to increase their voting list, they follow the way of Sullah Kulliyat. They sit on the same stage with budmazhabs and proclaim the slogan of 'Unity', which causes confusion to the simple and unsuspecting Muslims and at times, the unsuspecting Muslims are caught in their trap. About such people, Huzoor Taajush Shariah says,

'This is the action of the enemy of Nabi ﷺ, and such people are deserving of the command of the Nabi ﷺ largely, and are those who bring down Islam.'

When it was asked to Huzoor Taajush Shariah that if political unity is forged with Bid'atis, then how will the refutation of Budmazhabs be done which is Fard to the best of one's ability? In response to this Huzoor Taajush Shariah replied, 'Undoubtedly this unity is an obstacle in fulfilling what is Fard, and to make (this) unity is to act contrary to the command of Allah and His Rasool ﷺ. However, it is contrary to that which is the pleasure of Allah and it is intolerable to go against the pleasure of Allah.

If ignorant people make mistakes, it is understandable but for those who are educated and knowingly act upon such wrongs, then this is amazing. What relationship is there between Budmazhabs and us? We should not associate, unite or follow them. Huzoor Taajush Shariah says,

'To perform any Namaaz anywhere behind any Budmazhab is totally impermissible. Those who follow the Najdis are destroying their own Namaaz, and no proper Sunni Sahihul Aqida will regard him as a Najdi and then still perform Namaaz behind him. For those who are ignorant and unaware, then they are not blameworthy. However those intentionally follow the Najdis, are certainly blameworthy.' [Sunni Duniya, November 1999]

At another point Huzoor Taajush Shariah says,

'The Deobandis reject the Fundamental necessities of Deen. They are the enemy of Allah and His Rasool ﷺ. The Ulama Haramain etc. have decreed that they are unbelievers and apostates, and that those who after knowing of their kufri Aqaa'id, if they still accept them as Muslim or doubt their kufr, they also become kaafir. The same ruling is about the Wahabis of this time, so Namaaz behind them is simply void, and to intentionally make them Imam is kufr, and to regard following them as permissible is kufr to a larger extent. It has in Kifaaya اماالکافرفلاصلاۃلہفالاقتداءبہباطل'

Wearing the Necktie

About the necktie, Huzoor Taajush Shariah has written a detailed and well researched book, in which he proved that it is the religious symbol of the Christians. He states,

'The one with insight will already know the condition of the tie by simply looking at its shape (appearance), and this has such significance amongst the Christians that they even put it on for their deceased, so certainly it is their religious symbol, which is Haraam for Muslims, and is the means of punishment and something to abstain from. Muslims can never be permitted to use it (the necktie). It is necessary upon them to strictly abstain from using it. [Tie ka Mas'ala]

Vasectomy

'Vasectomy is strictly Haraam according to the Shariah, and it is such a Haraam, that leave alone an Aalim, even an ignorant person has no doubt in it being prohibited. Who does not know, that without a valid Shariah reason, it is impermissible to be naked and to do so is an immodest act, and this is not only disallowed in Islam but in other religions as well. The second reason is that to touch the private organs of the male by another person is also wrong upon wrong. Thirdly this is to cause alteration in the creation of Allah, and to bring such alteration in the creation of Allah is Haraam according to the Shariah and a shaitani act.' [Monthly Ashrafiya Magazine, June 1994]

Shaving the Beard

Concerning shaving the beard, Huzoor Taajush Shariah says,

'To shave off the beard or to trim it shorter than the Shariah stipulation and to make this habitual is a major sin (Gunah e Kabeera). The Shariah stipulation of the beard is one fist. It has been mentioned that, one who publicly sins is a Faasiq Mu'lin (open transgressor).' [Sunni Duniya, November 2000]

Azaan at the Graveside

Nowadays, there are some people who say that it is impermissible and Bid'at to give Azaan at the graveside (after burial), and in doing so they cause major confusion amongst the people, whereas this is something which has always been practiced by the Muslims.

Huzoor Taajush Shariah was asked about this and he said,

'It is permissible and Mustahsan (commendable) and its permissibility has been proven from abundant evidences and it being beneficial is also proven, and some have even written it to be Masnun. [Sunni Duniya, April 1986]

Taking Interest (Usury)

Nowadays, even some Muslims are involved in the business of 'Interest' and they run their entire business with this. Huzoor Taajush Shariah was asked about this and he said,

'To take and give interest, are both Haraam and a sinful act, which warrants a bad outcome. It has been mentioned in the Hadith that, 'It is Haraam to take interest and to feed (give) interest'.' [Sunni Duniya, January 2005]

Huzoor Taajush Shariah & Rectification Of Society Through His Advice

Here are some important words of Advice on numerous important topics from Huzoor Taajush, which has been extracted from His 'Aasaar e Qiyaamat' (Signs of Qiyaamat). Adhering to these words of Huzoor Taajush Shariah will help our ailing Society to be healed from the wounds of our sins.

Advice Concerning Namaaz

Huzoor Taajush Shariah quotes a Hadith of Tabrani explaining the importance of sincerity and true devotion in Namaaz and the harmful effects of being negligent in Namaaz. He states,

Tabrani also narrated from Hazrat Anas bin Maalik ﷺ that the Beloved Rasool ﷺ said, 'That Namaaz which is performed in its appointed time, and the Wudu for it is completely correctly, and this Namaaz is performed with humility and sincerity and (if) the Qiyaam (standing) is performed, the Ruku and the Sujood is performed correctly, then the Namaaz of such a person comes out white and glowing and says, 'May Allah protect you like you have protected me'. As for those who read Namaaz in the incorrect time and who do not perform proper Wudu, and who do not perform it with humility and who do not perform the Ruku and Sujood correctly, then his Namaaz comes out black and dark and says, 'May Allah destroy you, like you have destroyed me'. Then when it reaches there, where Allah Wills, it is wrapped up just as old clothes are wrapped up and it is thrown onto the face of the Namaazi (worshipper).'

Whilst quoting from Majma uz Zawa'id Huzoor Taajush Shariah says,

It has been narrated by Hazrat Ubadah bin Saamit ﷺ from Ka'ab ibn Ujrah ﷺ. He says, "Our Beloved Nabi ﷺ emerged (from his Hujrah) and we were seven persons. Four were our freed slaves and three from our Arabs (leaders). We were sitting in the Musjid of the Prophet ﷺ and He ﷺ said, 'Why are you people seated here?'

We said, 'We are sitting here waiting for Namaaz.' The Prophet ﷺ waited for a little while and then placed his blessed sight on us and said, 'Do you know what your Creator says?' We answered in the negative.

He ﷺ said, 'Then let it be known that your Creator says, 'One who reads his five Namaaz in their appointed times and one who keeps these Namaaz established and who keeps the principles of it protected and does not destroy his Namaaz, and does not destroy wrongfully the Namaaz through carelessness, then for him there is a promise upon Me, that I will enter him into paradise. For those who do not perform their Namaaz on time and do not protect its principles and who wrongfully destroy it through carelessness, then for them upon Me there is no promise (to forgive). If I Will, then I may punish (them) or if I Will, I may forgive (them)." [Majma'uz Zawa'id Vol.1 Pg.302]

Advice Concerning Amaanat

Discussing Amaanat (that which is entrusted to you), Huzoor Taajush Shariah writes,

It is in Tafseer-e-Khaazin under the commentary of the verse as follows:

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰۤى اَهْلِهَا

"Verily, Allah commands you that (you should) hand over the trust to the rightful owners." [Surah Nisa Verse 58]

This verse incorporates all types of trust, thus all those things of trust, which have been given in the responsibility of man, fall under its ruling, and there are three types:

The first type is to have consideration for the Amaanat of Almighty Allah and this is to carry out that which Allah has commanded and to abstain from that which He has forbidden.

It is the statement of Hazrat Abdullah ibn Mas'ud رضي الله عنه, "Amaanat is necessary in everything, even when performing Wudu, when performing Ghusl to be purified from impurities, in Ghusl for Namaaz, in discharging Zakaat, in keeping fast and in every type of Ibaadat."

The second type is this that the servant should have full consideration of Allah's Amaanat within himself and this refers to all the blessings that Allah has given him in his limbs (and rest of his body). The Amaanat of the tongue is that it should be protected from those things that are contrary to the Shar'iah, such as telling lies, backbiting, slander etc.

The Amaanat of the eyes is that it should be protected from looking at strange women, and the Amaanat of the ears is that it must be protected from listening to vulgar, indecent, immodest and false words and it should be protected from listening to other things that are against Shar'iah.

The third type is this that the servant should be considerate in his dealings with other servants of Allah regarding Amaanat. Thus, it is necessary for him to return any deposit or anything else loaned to him, to its rightful owners and to be distrustful with them is not allowed.

Hazrat Abu Hurairah رضي الله عنه narrates a Hadith that the Beloved Rasool ﷺ said, "The Amaanat should be returned to the person who left it with you and do not be distrustful with him who has been distrustful to you."

Advice Concerning Bribery

Discussing the issue of Bribery Huzoor Taajush Shariah states,

The issue of bribery being forbidden has been clearly explained in the Glorious Qur'an and it has been mentioned as follows in the Hadith:

لعن اللہ الراشی والمرتشی

"The curse of Allah is upon the taker and giver of bribes." [Musnad Imam Ahmed, Vol.2, pg.387]

In other words, the person taking a bribe is absolutely deserving of this curse and the same rope binds the one giving it, if he gives it for something impermissible, or if he gives it without being compelled to do so.

If one has to give a bribe to get freedom from oppression or tyranny and to attain what is rightfully his, and there is no other way of sorting this out, then in such a circumstance, there is exemption. Therefore, the one who gives this bribe does not fall under the category of the above ruling (of being cursed).

Concerning recitation (Tilaawat) of the Holy Qur'an Huzoor Taajush Shariah says,

Baihaqi has reported in "Sha'bul Imaan" from Sa'ad ibn Maalik ﷺ, "Verily, the Qur'an was revealed during a condition of anxiety and sorrowfulness. Thus, when you recite it, you should cry and if you are unable to cry, then make a crying face. A Mursal Hadith from the collection of Mursal Ahadith narrates Abdul Maalik ibn Umair reporting that the Prophet ﷺ said, "I will recite a Surah to you and those from amongst you who cry, then for them is Jannat and those who cannot cry should act like you are crying."

It is in the Musnad of Abu Ya'la as follows, "Recite the Qur'an in a sad tone as it was revealed in a condition of sadness." It is in Tabrani that the best Qaari amongst the people is one who when he reads the Qur'an, he does so in a sad manner.

It is mentioned in Sharah Al Muhadhab as follows, "The manner of attaining this state of emotion is that the one reciting (The Qur'an) should sincerely think about the commands and the promises and the firm warnings that have been mentioned (in the Qur'an) and he should then reflect on his wrongs (at this time). If he is still unable to cry and be sad, then one should weep (be saddened) for not being able to feel this way, as this itself is a misfortune." [Itqaan Ch.2 pg. 107]

Imam Jalaalud'deen Suyuti ﵁ states, "From amongst this (the ways mentioned earlier) one such Bid'at (innovation) is when many people sit together and recite the Qur'an aloud. Instead of أفلاتعقلون they read أفل تعقلون and instead of قالواآمنا they read قالآمنا by omitting the letter Waaw. Where there is no Madd, there they add a Madd, so that which they have adopted becomes their manner and it is correct to say that this is regarded as "Tahreef" (To deliberately change the words of the Qur'an and even the meaning)." [Itqaan, Ch.2 Pg.103]

Huzoor Taajush Shariah then further mentions,

The Beloved Rasool ﷺ said, "Recite the Qur'an in the manner and the voice (tone) of the Arabs and abstain from the tunes (i.e. the manner) of the Jews and the Christians, and protect yourself from the ways of the "Ahle Fisq" (Open transgressors). (Soon) such people will appear who will make "Tarjee" (read in high and low tones) in the Qur'an like singing and they will recite in the manner of the "Ahle Rahbaniyyat" (Monks). The Qur'an will not pass down their throats, (and) their hearts are plunged into temptation and so are the hearts of those who prefer their way." Tabrani and Baihaqi have narrated this Hadith. [Itqaan Ch.2 pg.107]

Advice Concerning The Rights of Our Parents

Explaining the excellence and dignity afforded to our parents, Huzoor Taajush Shariah states,

It is on the authority of Hazrat Abu Hurairah رضي الله عنه that the Beloved Rasool ﷺ said, “Obedience to Allah is in obeying ones parents, and one who disobeys his parents, is a sinner in the Court of Allah.” [Majma’uz Zawa’id, Vol.8 Pg.132]

The Prophet ﷺ further said, “If Allah Wills, then he holds all the punishment for all sins in the hereafter, but He gives the punishment for disrespecting ones parents to them whilst they are still alive in this world (before they die).” [Haakim Mustadrak, Vol.4 Pg.156]

The Beloved Rasool ﷺ also said, “Cursed is he, who causes his parents grief! Cursed is he, who causes his parents grief! Cursed is he, who causes his parents grief!” [Targheeb Vol.3 Pg.287]

Imam Ahl-e-Sunnat Aala Hazrat Imam Ahmed Raza Khan Qaadiri Bareilvi رضي الله عنه says,

“To be good towards ones parents does not only entail this, that you should obey their commands and not go against their wishes, but being good towards them also means that one should also not do any such thing that they do not like, even though they have not given a specific

command for it. Since to obey them and to keep them pleased are both Waajib (compulsory) and to disobey them and make them upset are both Haraam." [Huqooq-e-Waalidain, Pg.38]

It is for this reason that parents are the manifestation (of the blessings) of Allah and His Rasool ﷺ and they are the manifestation of His Majesty and Mercy. It is for this reason that Almighty Allah announced their rights with our rights towards Him and in doing so He commands,

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ

"Be grateful to me and to your parents."
[Surah Luqman Verse 14]

It has been mentioned in the Hadith that one Sahabi-e-Rasool رضي الله عنه presented himself in the Court of the Prophet ﷺ and said,

"Ya Rasool'Allah ﷺ, I carried my mother on my back and walked for six miles on rocks that were so intensely hot that if one places meat on them, it would have cooked. O' Prophet of Allah ﷺ, have I fulfilled my rights towards her (as a son)?"

The Beloved Prophet ﷺ said, "Possibly it can be the recompense for one of the jolts of pain that she felt (from the many jolts) at the time of giving birth to you." [Majma'uz Zawa'id, Vol.8 Pg.137]

Advice Concerning Ulama

Huzoor Taajush writes about those Ulama who are slaves of the world and those who are sincere servants of Deen as follows,

It has been mentioned in the same Hadith from the Hazrat Anas ﷛, 'the Ulama are the Keepers of Trust amongst the Ummats of Allah's Prophets, for as long as they do not become involved with Kings (Leaders of the World) and they do not get involved in the issues of the world. If they become involved with the Kings, then verily they have made Khayaanat (betrayed the trust) of the Prophets, thus stay away from them.'

Huzoor Taajush Shariah further states,

It has been mentioned in the Hadith of "Bukhari Shareef" which is narrated by Hazrat Ameer Mu'awiyah ﷛ that the Beloved Rasool ﷺ said,

"Whomsoever Allah Wills to be generous towards, He blesses him with being a Faqih (One with understanding of Religion) and I am the one who distributes and Allah is the One who gives. One group in my Ummah will (always) remain firmly on the Deen of Allah until the command of Allah appears (i.e. until the last day). Their opposition will not be able to cause them any harm." [Bukhari Shareef vol.1 pg.61]

Advice to Sisters about imitating Males

Nowadays, our sisters have no fear and do not care about how they dress. They have becomes slaves of western fashion and even imitate men in the manner in which they dress. Addressing them, Huzoor Taajush Shariah says,

For a female to ride (or sit) on a horse without any valid reason, is not allowed, since this too is regarded as a type of male behaviour. The Hadith has mentioned that a female who imitates a male is cursed. Ibn Hib'ban narrates in Sahih from Hazrat Abdullah ibn Umar ﷺ that the Prophet ﷺ said, 'Towards the end of the Ummah, there will be females who will sit on animals like men (until end of Hadith). At the end of the Hadith, the following words have come, "Curse such women, as they are cursed.'

He further states, concerning the Arab females who wear head coverings (head gear) and they twist it for the sake of protecting (the head). It is concerning this that it was mentioned that they should only twist it once and not twice, so that it does not imitate the men who wear turbans, as it is Haraam for men to imitate women and women to imitate men.

Advising our sisters Huzoor Taajush Shariah further quotes the following,

Hazrat Abdullah ibn Amr ﷺ saw Umm-e-Sa'eed bint Umm-e-Jameel carrying a bow (one used to fire arrows) and walking in the manner in

which men walk, so he ﷺ said, “I heard the Prophet ﷺ say, “That woman is not from amongst us, who imitates the men and neither is that man who imitates the women.” Imam Ahmed and Imam Tabrani have quoted this narration. [Musnad Ahmed bin Hambal Vol.2 Pg.200]

It is Haraam for a female to cut her hair. Those who do so have been cursed as this is to imitate the males and it is Haraam for females to imitate the males. ‘If a female cuts her hair, she is sinful and the curse (of Allah) befalls her. The reason which brings this into effect is the imitating of the males.’

The above are words of advice which if adhered to will help us rectify our society and ourselves. Thereby saving us from many sinful acts and allowing us to sincerely adhere to the commands of Allah and His Rasool ﷺ.

A True Sufi is like the earth, that all the dirt is thrown onto him and yet it blossoms into a green meadow.

A Sufi is one, whose heart is like Hazrat Ibrahim عليه السلام, that it is free from the love of the world and one which is always ready to obey the commands of Allah, his acceptance should be like that of Hazrat Isma'eel عليه السلام, his sadness should be like that of Hazrat Dawud عليه السلام, His patience like that of Hazrat Ayub عليه السلام, his eagerness should be like that of Hazrat Musa عليه السلام and in Dua, his sincerity should be like that of The Beloved Rasool ﷺ

Tasawwuf is that which kills you and lives by itself.

Do not follow him, who follows the Quran
And leaves the Beloved Rasool ﷺ.

Gems of Wisdom

Sayyiduna Junaid Al Baghdadi رضي الله عنه

Huzoor Taajush Shariah In the Eyes of

The Awliyah & Akaabir Ulama e Ahle Sunnat

Numerous Awliyah blessed Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari. Below we have tried to mention the views of some of the Awliyah and the views of the Akaabir Ulama e Ahle Sunnat concerning Huzoor Taajush Shariah.

Ghaus ul Waqt Huzoor Mufti e Azam Hind Ash Shah Imam Mustafa Raza Khan Qaadiri Barakaati ﷿

Every aspect of the life of Huzoor Taajush Shariah is the blessing of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷿, as he is the true and rightful Spiritual Successor of Huzoor Mufti e Azam Hind ﷿. Huzoor Mufti e Azam Hind ﷿ loved him dearly.

Huzoor Taajush Shariah once accompanied Huzoor Mufti e Azam Hind ﷿ on a Deeni Expedition, and there Huzoor Mufti e Azam Hind ﷿ was invited to a place where a new Masjid was to be built. Huzoor Taajush Shariah decided to give some money towards building the Masjid but realised he had not carried his purse with him.

He only thought of doing this and did not mention anything, but Huzoor Mufti e Azam ﷿ then turned towards those responsible for the Masjid and gave some money to them and said, 'Put this towards the Masjid and this is on behalf of Akhtar Mia'. Subhaan'Allah!

Huzoor Mufti e Azam Hind ﷿ appointed Huzoor Taajush Shariah as his Spiritual Successor verbally and in writing, but with the exception of this,

he often passed comments about the excellence and position of Huzoor Taajush Shariah. It is mentioned that once Huzoor Mufti e Azam Hind ﷻ addressing Huzoor Taajush Shariah said,

'Akhtar Mia! Now is not the time to sit at home. These huge crowds of people do not allow me to sit in peace for a while. Now you should fulfil this duty (of serving the people). I am handing over this responsibility to you.'

Then whilst addressing the people present there, Huzoor Mufti e Azam Hind ﷻ said, 'You people should now turn to Akhtar Mia سلمه.. You should now take him as my Successor and Representative.'

Khalifa e Aala Hazrat Qutb e Madina Hazrat Shaykh Ziaud'deen Al Madani ﷻ

Huzoor Qutb e Madina Hazrat Shaykh Ziaud'deen Madani ﷻ states,

'Whatever I have received from Aala Hazrat ﷻ, I have blessed this to the sons of this Family, namely Maulana Ibrahim Raza Khan, Maulana Rehan Raza Khan and Maulana Akhtar Raza Khan.'

Huzoor Sayyidul Ulama Marehrawi عليه الرحمه

Huzoor Sayyidul Ulama Hazrat Sayyid Shah Aal e Mustafa Barkaati Marehrawi عليه الرحمه blessed Huzoor Taajush Shariah with all the Ijaazat and Khilaafats of the Khandaan e Barakaat and blessed him with his Duas.

Huzoor Hafiz e Millat
Allama Shah Abdul Aziz
Muhad'dith Muradabadi عليه الرحمه

Mumtaz ul Fuqaha Huzoor Muhad'dith Kabeer Qibla mentions, I had gone to meet Huzoor Hafiz-e-Millat ﵁ once and whilst in his holy presence, Huzoor Hafiz-e-Millat عليه الرحمه said,

'I had the opportunity of meeting Maulana Akhtar Raza. He is a Buzoorg (Pious and Blessed Personality), He is really a Buzoorg'.

Huzoor Mujahid e Millat
Allama Shah Habibur Rahmaan عليه الرحمه

Maulana Abul Mustafa Hashmati Radawlvi mentions that there was once a person whose mother wished to be Mureed of Huzoor Mujahid e Millat ﵁ (and Taajush Shariah was present) so Huzoor Mujahid e Millat ﵁ said,

'Mia! How can this happen in the presence of Hazrat Azhari Mia, who is the descendant of Sarkaar e Aala Hazrat ﵁ that I make her Mureed. Please make her Mureed of him (Taajush Shariah).'

In another incident it is mentioned that Huzoor Mujahid e Millat رضی اللہ عنہ was present and noticed Huzoor Taajush Shariah and he needed to enter the house, but Hazrat was present there, so he said, 'How can I pass in front of Hazrat Azhari Mia'. Hazrat Mujahid e Millat رضی اللہ عنہ then entered the house from another door. He went in and said, 'None should speak in a loud voice, as Hazrat Azhari Mia is here. Speak softly as the beloved descendant (of Aala Hazrat رضی اللہ عنہ) is present here.'

Qaazi Shams ul Ulama
Allama Shamsud'deen Ahmed Razvi علیہ الرحمہ

Qaazi Shams ul Ulama Allama Shamsud'deen Ahmed Razvi is the author of the world renowned 'Qanoon e Shariat'. He was from amongst the notable students of Huzoor Sadrush Shariah رضی اللہ عنہ. Maulana Shamshad Husain of Badayoun mentions that some students were seated in the classroom of Sham ul Ulama علیہ الرحمہ when a very blessed looking personality entered. Huzoor Shams ul Ulama immediately stood up to welcome him. He allowed the blessed personality to sit at his special place and himself sat before him with immense respect. What passed through the minds of the students at that moment I cannot explain. Students have always seen how great Ulama and Blessed personalities have humble themselves before Shams ul Ulama, but yet Shams ul Ulama was so humble and sat with such respect before this personality. One of the teachers then asked Huzoor Shams ul Ulama about whom this personality was (as they had not seen him before this) and Huzoor Shams ul Ulama said, 'This is Hazrat Azhari Mia Qibla.'

Huzoor Ahsan ul Ulama, Allama Maulana Mufti Sayyid Mustafa Haydar Hasan Mia Barakaati Marehrawi عليه الرحمه

Huzoor Ahsan ul Ulama عليه الرحمه is from amongst the great and blessed masters of Marehrah Mutahira, which is the blessed Spiritual Household of Huzoor Aala Hazrat رضي الله عنه. Addressing and announcing the arrival of Huzoor Taajush Shariah at the Urs e Qaasmi in Marehrah Shareef Huzoor Ahsan ul Ulama عليه الرحمه said,

‘Qaai'm Maqaam Huzoor Mufti-e-Azam, Allama Azhari, Zinda Baad'
Long-Live the Successor of Huzoor Mufti-e-Azam, Allama Azhari

As mentioned earlier in this book, Huzoor Ahsan ul Ulama عليه الرحمه further said,

"As the Spiritual leader of the Khanqah-e-Aaliyah Barakaatiyah Nooriyah, I am presenting Allama Akhtar Raza Khan with all the Khilaafats and the spiritual permissions of the following spiritual orders - Qaadiriyah, Barakaatiyah and Nooriyah. Let all those gathered here hear this. Let all the Barakaati Mureeds hear this, and all the Ulama that are present here should bear witness to this".

This showed the love and respect which Huzoor Ahsan ul Ulama عليه الرحمه possessed for Huzoor Taajush Shariah Qibla.

‘The special acceptance and closeness to the hearts of the people which Huzoor Mufti e Azam Hind ﷺ received in the last twenty five years of his life; after his Wisaal this special acceptance has been received by Azhari Mia very swiftly in his early years and Azhari Mia found a place in the hearts of the people very quickly.’

Ra’ees ul Qalam Allama Arshad ul Qaadiri عليه الرحمه

Those in the field of knowledge and writing need no introduction to Allama Arshad ul Qaadiri عليه الرحمه.. He was a blessed and immensely knowledgeable personality. He authored many books and fought with his pen and words against the enemy of Islam and the insulters of the Beloved Rasool ﷺ. He authored the famous ‘Tablighi Jamaat’ and ‘Zalzala’ in which he destroyed the false and corrupt beliefs of the Deobandis. Mufti Aabid Husain Noori states that Allama Arshad ul Qaadiri once said, ‘Almighty Allah has blessed Huzoor Azhari Mia with great acceptance (popularity). Such acceptance is very difficult to see. I saw that Hazrat Azhari Mia had to attend many programs. He arrived at the airport in Raanchi and he needed to journey to another place by car, but thousands of devotees had come to meet him and take his blessings, whereas there were no plans of staying at Raanchi. However, it was just a transit point; and for so many people to gather in such a short space of time is an amazing phenomenon. It seems as if some other creation passes this message into the ears of the people and at once all the people gather.

Mumtaz ul Fuqaha Ja-Nasheen Huzoor Sadrush Shariah Huzoor Muhad'dith e Kabeer Allama Zia ul Mustafa Qaadiri Amjadi

Who does not know of the closeness of Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer? I have not seen in my entire life, two personalities who are so close to each other and who have so much of love and respect for one another.

Undoubtedly, this is through the blessing of Huzoor Aala Hazrat رضي الله عنه. May their love and closeness for each other grow in every moment and may we always remain in the shade of these blessed personalities.

Discussing the Authority of Huzoor Taajush Shariah over different languages, Mumtaz ul Fuqaha Huzoor Muhad'dith e Kabeer states, Taajush Shariah Hazrat Allama Azhari is a great Muhaqqiq of this era, a personality of great spiritual insight, and a great Aalim and Faqih. In knowledge and piety, he is the one outstanding inheritor of his blessed ancestor Imam Ahle Sunnat Sayyidi Aala Hazrat رضي الله عنه.

His manner of proclaiming Haq and refuting falsehood is the manner he has inherited from his blessed predecessors. It is for this reason that both the Ulama and the public from amongst both the Arabs and non-Arabs are yearning to attain his blessings, and they regard his Ziyaarah as a means of refreshing their Imaan. Allah Almighty has blessed him with authority over many languages.

The Urdu language is obviously his home language and Arabic is his Madhabi language. He has been blessed with special authority in both these languages and his Urdu and Arabi Naa'tiya Shaa'iri is proof to this. His immediate manner of formulating poetic stanzas and setting them out beautifully and eloquently is nothing short of one who has studied this science under a proficient poet.

He is blessed with authority over the classical and modern Arabic as well. His discourses, poetry and manner of translation prevail over the literary works of qualified and proficient Arabic writers. During his student days at the Al Azhar University, his teachers were astounded and overwhelmed by his pure, eloquent and masterful Arabic works. They would often proclaim that, this did not seem like the work of a non-Arab scholar.

An incident related to his Arabic took place in my presence. Once in Zimbabwe, an Egyptian Shaykh heard the Arabic Humd written by him, he was totally lost in the words of the Humd, and he requested Hazrat to bless him with a written copy of the Humd. I have seen him deliver lectures in English, in England, America, South Africa and Zimbabwe etc. and I have heard praises for his lectures from the educated professionals there.

I have also heard them say that Hazrat is well versed with the classical language. In brief, there are no additions or formalities in what he says or writes, but his articles and translations are generally those, which are dictated and then compiled.

It is for this reason that most of his works are very instantaneous and spontaneous, yet well supported by strong evidence, and very complete and commanding. He has dictated many footnotes and explanations to the unique and exemplary works of Aala Hazrat ﷺ.

The Arab Ulama have enjoyed and verified these works and have written positive comments to these works. (I make Dua) that Allah blesses Huzoor Taajush Shariah Allama Azhari with long life and good health.

آمین بحرمة سید المرسلین صلی اللہ تعالی علیہ وعلی آلہ وصحبہ اجمعین * حسبنا اللہ ونعم الوکیل

Khalifa Huzoor Mujahid e Millat
Hazrat Allama Muhammad Aashiqur Rahmaan Qaadiri Habeebi

Allama Muhammad Aashiqur Rahmaan Qaadiri Habeebi is that personality who was once a non-Muslim and had come to debate with Huzoor Mujahid e Millat علیہ الرحمہ who was a contemporary of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ. It is said about Huzoor Mujahid e Millat علیہ الرحمہ that whenever he came to Bareilly Shareef he removed his shoes at the railway station and walked barefoot in Bareilly Shareef, saying that it was the City of Aala Hazrat ﷺ. He had deep love for Huzoor Mufti e Azam Hind ﷺ and would sit in a corner of the Masjid and admire Huzoor Mufti e Azam Hind ﷺ whilst he would weep, looking at the blessed face of Huzoor Mufti e Azam Hind ﷺ. This is the same Huzoor Mujahid e Millat علیہ الرحمہ whom Allama Aashiqur Rahmaan approached when he was not a Muslim. However, when he saw the face of Huzoor Mujahid e Millat and the sight

of the Wali fell upon him, he fell at the feet of Huzoor Mujahid e Millat, took the Shahaadah, accepted Islam and from then on was drowned in the love of his Shaykh e Kaamil. This blessed personality has presented an article on Huzoor Taajush Shariah, but I have only taken a very short excerpt from this article, which I think is the essence of his entire article. He says,

'When this servant met Ja Nasheen Huzoor Mufti e Azam Hind (Huzoor Taajush Shariah), his heart was attracted to me and mine to him.'

He further states, 'This servant very seldom sees dreams, and from amongst those very few dreams, one such dream is this which I saw in 1995. I dreamt that I was in the Holy presence of Huzoor Mujahid e Millat عليه الرحمه and sitting near him was Huzoor Taajush Shariah. When this humble servant kissed the sacred feet of Huzoor Mujahid e Millat عليه الرحمه, Huzoor Taajush Shariah presented me with few books and booklets.'

He further states, 'In 1999, when Hazrat came to Jamia Habeebia in Allahabad, this humble servant mentioned this dream in the presence of Huzoor Taajush Shariah during a discourse that I delivered there'

The above statements of Allama Aashiqur Rahmaan shows his deep love and respect for Huzoor Taajush Shariah and at the same time the dream displays the position of Huzoor Taajush Shariah amongst great Awliyah like Huzoor Mujahid e Millat عليه الرحمه.

Shahzaada e Sadrush Shariah Hazrat Allama Mufti Baha ul Mustafa Qaadiri Amjadi (Principal Jamiatur Raza - Bareilly Shareef)

It sometimes happens such that you live with a person for lengthy period and you see his manner and ways day and night, and then when someone asks you to say something about him, you become speechless, because there is so much about that personality that you are not sure what to say and where to start. This is exactly the situation in my case, because for years, I have had the opportunity to sit with Huzoor Taajush Shariah and to spend immense time with him, but I never thought that I would have to write something about Hazrat. Huzoor Taajush Shariah is the beholder of so many blessed qualities, that I am not sure which of them I should discuss. I have seen his Jalaal and his Jamaal, and I have seen his compassion and love towards the younger ones. No matter how difficult a question you may ask him, I have found that he presents an answer very quickly, allowing all doubts to be erased.

I have found him to be unique (in his time) in every way, be it on journey, or whilst at home, in studying or when teaching, or in the classroom or outside, or whilst occupying the exalted position in the Darul Ifta. His manner of teaching is so beautiful that the heart of the student is expanded with knowledge of what is being taught and the student immediately understands the aim of the lesson being taught. When it comes to Ifta, then if someone needs references, he spontaneously mentions the actual text of reference books and presents the references

as well, including page numbers to the reference books. I have not seen anyone in this time, with an amazing memory like his. It is definitely a memory blessed to him by Allah's special Grace and Mercy. If he meets someone once, even after a lengthy period of time passes, he remembers the person's name and where he is from. He has a deep interest in poetry, but this is restricted to Humd, Naat and Manqabats. Poetic stanzas flow in the deep love of Nabi Kareem ﷺ when his heart begins to burn in the love of Rasoolullah ﷺ. In this corrupt and difficult era, there is no doubt that he is the True Representative of Rasoolullah ﷺ. It is for this reason that in 2007, in the presence of Ulama and general masses, my beloved brother Hazrat Muhad'dith e Kabeer Allama Zia ul Mustafa Qaadiri, the beloved son of Huzoor Sadrush Shariah عليه الرحمه proclaimed the titles of 'Qaazi ul Quz'zaat' and 'Haakim e Islam' for Huzoor Taajush Shariah, and all the Ulama e Kiraam present acknowledged him as the Qaazi e Islam.

Every year the Fiqhi Seminar is hosted under his patronage at the Jamiatur Raza. In this seminar all those issues, which are not resolved by Ulama from all over, are presented, these issues are discussed and a verdict is given concerning such issues. Thereafter, his seal of approval is placed on these verdicts. In brief, his entire life, day and night is spent in the service of Deen.

Allah bless him with long life, and bless this humble servant and all the Muslims with his blessings. Aameen.

Grand Mufti of Europe Hazrat Allama Mufti Abdul Waajib Qaadiri Razvi (Amsterdam, Holland)

Taajul Islam Allama Alhaj Shah Mufti Mohammed Akhtar Raza Khan Saaheb Azhari Mia Qibla is the third son of my respected Murshid Huzoor Mufas'sir e Azam Hind Allama Mufti Muhammad Ibrahim Raza Khan Qaadiri Razvi, who is the son of Huzoor Hujjatul Islam Mufti Haamid Raza Khan Qaadiri رضي الله عنه who is the son of Imam Ahmed Raza Khan Qaadiri Barakaati رضي الله عنه.

After completion of his studies at Madrassa Manzar e Islam in Bareilly Shareef, he journeyed to the world-renowned Arabic University, Al Azhar in Egypt where he graduated with an M.A. in Arabic.

He is the example of his pious predecessors. He is fully deserving and the truly rightful Spiritual Successor of Ghaus ul Waqt Huzoor Mufti e Azam Hind رضي الله عنه. He has been the Chief and head of the Shar'i Council, the president of the All India Sunni Jamiat ul Ulama, The President of the Shar'i Council of India, and the Chief in-charge of Centre for Islamic Studies Jamiatur Raza and of the Markazi Darul Ifta.

He is the source of inspiration for the senior and junior Ulama throughout India and world-over. He is the patron to thousands of institutes and organisations both nationally and internationally. He is also the Murshid of hundreds of thousands of seekers of Spiritual Guidance from throughout the world. He is also the teacher to many all over the world.

Huzoor Taajush Shariah and Maulana Shamim Ashraf journeyed to Al Azhar together to attain further education there. Maulana Shamim Saaheb was still in Egypt when news of his father's demise reached him. Maulana Shamim Azhari Saaheb informed Huzoor Mufas'sir e Azam ﵁ of this sad news by way of letter. On receiving this letter, Huzoor Mufas'sir e Azam ﵁ read it with sadness and with tears in his eyes and said,

'Akhtar Raza will also be faced with the same situation. He will not be present here when I pass away'.

It happened as Huzoor Mufas'sir e Azam ﵁ mentioned. Huzoor Mufas'sir e Azam ﵁ passed from this world in 1965 and Huzoor Taajush Shariah returned home from Egypt in 1966 after graduating. This incident also shows the Karaamat of Huzoor Mufas'sir e Azam Hind Hazrat Mufti Ibrahim Raza Khan Razvi, Jilani Mia ﵁, and there is no doubt that the words which come from the tongue of a Wali are manifested in reality.

Through the blessings of Rasoolullah ﷺ may Almighty Allah keep the shade of Hazrat over the Ahle Sunnat for a long time, and may we be blessed with his blessings of knowledge and spiritualism. Aameen.

If you visit me on a Friday after one week, and you find that you thought of other than Allah during the week, then you should know that you have the desire of the world in your heart. What can the one who desires the world gather for the hereafter? Thus, for as long as you are in the world, prepare for the hereafter.

It has never been such that I remained hungry for Allah, and Allah had not entered the Noor of Secrets into my heart

A Sufi is one who is away from the people and close to Allah.

"Love means, that you should give up everything for the sake of the beloved.

Gems of Wisdom

Sayyiduna Abu Bakr Al Shibli رضي الله عنه

Huzoor Taajush Shariah In the Eyes of

Some of my Colleagues

Hazrat Allama Maulana Abdul hai Naseem ul Qaadiri

بسم الله الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

After Praise and Salutations; in this colourful and fragrant world, there have been many such blessed personalities, whose wisdom and sagacity, excellence and splendours, philosophy and expertise, purity and goodness, and the fragrance of whose ardent sincerity and devotion, is by itself a perfumed realm. The fountain of their blessings still flows today, quenching the thirst and eagerness of the true seekers of knowledge and spiritualism.

From amongst these pious and blessed personalities is the blessed name of, The remembrance of the pious predecessors, The flagbearer of Truth and Righteousness, The shoreless ocean of the union of Oceans of knowledge and Ma'rifah, The Crown of Maslak e Aala Hazrat, The Wali e Kaamil, the Guardian of The Shariah (in this Era), The True Murshid (Spiritual Guide), Huzoor Taajush Shariah Hazrat Allama Alhaj Mufti Mohammed Akhtar Raza Khan Al Qaadiri Al Azhari Qaazi ul Quz'zaat fil Hind زید مجدہ. Undoubtedly, this blessed personality is a great blessing for the Muslim Ummah. Almighty Allah has blessed him with being the possessor of diverse qualities of splendours and excellence.

He is without example (in this era) in his fear for Allah and his adherence to the Shariah. He has inherited from his pious predecessors, the love for the Beloved Rasool ﷺ. He is the union of the oceans of Shariat and Tariqat.

Propagating Islam and Sunniyat and serving the Deen e Mustafa ﷺ is his daily way of life. Proclaiming what is Righteous and expounding the truth is his distinctiveness (in this era), and piety and consideration for the Shariah is his natural quality.

Inka Saaya Ek Tajal'li, Inka Naqshe Pa Chiraagh
Wo Jidhar Guzre Udhar Roshni Hoti Gayee

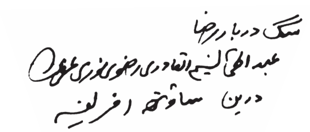
It is for this reason that our own and others as well, have no option but to praise him. The Men of Knowledge and Intellects regard it an honour to be given the opportunity to say some words about him.

Alhamdu Lillah, amongst those fortunate appears the name of Hazrat Allama Muhammad Afthab Cassim Saaheb Razvi Noori (Khalifa Huzoor Taajush Shariah) زید مجدہ of Durban, South Africa, who can be found absorbed and occupied day and night in the propagation of Maslak e Aala Hazrat, and Deen and Sunniyat.

He is responsible for translating from Urdu and Arabic, many works into English and distributing it free of charge amongst the Ummah. This alone is a great Jihad in this era of strife.

The style in which Maulana displays in paying tribute to Sayyiduna Aala Hazrat Imam Ahmed Raza Khan ﷺ and to Huzoor Mufti e Azam Hind ﷺ is deserving of praise and commendation. Just as Maulana is doing a great service by introducing the knowledgeable works of the these great personalities, he is also presenting the introduction to a great and distinguished personality of this era, Huzoor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari زید مجدہ, giving a more detailed insight into different aspects of the life of this great personality and this by itself is a matchless work.

Allah bless Maulana with Barkat in his life, and allow this book to receive open acceptance and recognition, and may Allah bless Huzoor Taajush Shariah with long life and good health for the sake of Islam and Sunniyat, keeping us within his shade of blessings, and allowing us to gather his blessings always. Aameen.



Hazrat Maulana Sayed Arshad Iqbal Razvi Misbahi

بسم اللہ الرحمن الرحیم

مولای صلّ وسلّم دائما ابدا　　　　علی حبیبك خیر الخلق کلّھم

About the recognition of a Wali e Kaamil and a truly pious personality, it has been mentioned in the Hadith e Paak that, when you see them, then you remember Allah and you start to make the Zikr of Allah. Undoubtedly, my beloved Murshid Huzoor Taajush Shariah Hazrat Allama Mufti Qaazi Ash Shah Mohammed Akhtar Raza Khan Qaadiri Azhari دام ظلہ العالی has been blessed with such a glowing appearance, that whosoever looks at him immediately proclaims the Zikr of Allah with the words Subhaan'Allah! Ma Sha Allah! Allahu Akbar etc.

Hence, Huzoor Taajush Shariah is certainly deserving of the excellence which has been mentioned in this Hadith e Paak, and in light of this Hadith, he is surely a Wali e Kaamil. This verification and endorsement of his Wilaayat is not by some Mureed, but it is endorsed by the Murshid of Murshids, Sayyidul Aw'waleen Wal Aakhireen Hazrat Muhammad Mustafa ﷺ.

In this time of strife, Huzoor Taajush Shariah is the sign and recognition of Righteousness and Truth. Today, in the shade of compromise and co-operation, those who were recognised and strong flagbearers of Sunniyat

have fallen and are still falling into the trap of Sullah Kulliyat. Whereas Huzoor Taajush Shariah and those who are holding firmly to Huzoor Taajush Shariah are steadfast on Maslak-e-Aala Hazrat, showing distinction between Haq (Righteousness) and Baatil (Falsehood).

Huzoor Taajush Shariah is an Aalim Ba Amal and a true inheritor to the knowledge of the Beloved Nabi ﷺ, and a Wali who is the possessor of deep spiritual foresight and Karaamat. He is outspoken on issues of Haq, and firmness in Deen is his natural quality, and love for the Beloved Rasool ﷺ is his source of inspiration.

Today, he is the True Custodian of The Shariat e Mustafa ﷺ and the protector and guardian of Maslak e Aala Hazrat. It would not be incorrect to say that Huzoor Taajush Shariah is the Aala Hazrat, Hujjatul Islam, Mufti e Azam and Sadrush Shariah of this era.

That which those blessed personalities did in their time, is being carried over in this era by Huzoor Taajush Shariah. If there is anyone that is boldly answering all the fitnas of this era, it is the personality of Huzoor Taajush Shariah. Be it the 'padri' fitna or any other fitna of this time, the first person to refute it has been none other than my Murshid, Huzoor Taajush Shariah. Those issues and difficulties that Aala Hazrat رضي الله عنه had to face in fighting and refuting the fitnas in his era, and based on that Aala Hazrat رضي الله عنه said,

'Ek Taraf A'da e Dee(n), Ek Taraf he Haasidee(n)'

Today, even Huzoor Taajush Shariah is standing between the same two situations, but even with this, he is holding firm to the way of Sayyidi Aala Hazrat ﷺ and he never holds back from boldly proclaiming what is Haq. The greatest and most powerful Karaamat of Huzoor Taajush Shariah is his firmness and steadfastness in Deen. He never allows his personal feelings to interfere in the way of the Shariat. This is such a stage where many greats of the time have slipped, but you will not even find the slightest lapse of firmness and steadfastness when it comes to my beloved Murshid.

Many Karaamats of Huzoor Taajush Shariah have been witnessed and I too have been blessed with experiencing his miraculous blessings.

It was around March 2010 when Huzoor Taajush Shariah had come to South Africa and on the Thursday 18th March, Hazrat returned to India. The day of Hazrat's arrival is a day of great happiness for us all, and the day of Hazrat's departure is a day of immense sadness. Also, the 18th of March was also a day of immense sadness. I was restless the entire day, and that night when I went to bed, I was blessed with seeing Hazrat in my dream. That night, Hazrat said to me in my dream, Arshad Iqbal make Niyyat for Umrah, and then in the Arabic language Hazrat personally made me read the Niyyat. Even, in the dream I began to think that Hazrat is commanding me to intend for Umrah but I am not able to see the means for Umrah even for a long time, meaning that I did not have the financial means at hand.

Hence, in the morning after waking I felt very inspired and was deeply affected by the dream. Immediately after Fajr, I called my two friends, namely Maulana Qasim Umar Razvi Misbahi and Maulana Faiz Ahmed Razvi Misbahi and informed them about my dream.

I then even told them that Hazrat has made me make intention, but I do not have any financial means available at all. Both answered with the same answer. They said, If Hazrat told you to make the Niyyat then surely, he will arrange the means as well.

The same day after Maghrib, I was seated in my room when one of my Peerbhais Janaab Iqbal Abdullah called me. He asked how I was and I just mentioned to him that I am very sad ever since Hazrat left and I feel very restless. He spoke to me for a while and then said, I have some good news for you.

I am going for Umrah with my family and you are joining me as well. On hearing this, my eyes filled up with tears. I was humbled and sacrificed at the Karam of my Murshid and immediately my heart began to say,

Ya Khuda Charkh Islam Par Ta Abad
Mera Taajush Shariah Salaamat Rahe
Gulshan e Aala Hazrat ke jitney he phool
Saare Phoolo ki Nakhat Salaamat Rahe

The Muslim Chief Justice of India, The Spiritual Successor of Huzoor Mufti e Azam, The Spiritual Guide, The True Spiritual Master, The Splendour of Bareilly Shareef, The Protector of Maslak e Aala Hazrat, Taajush Shariah Hazrat Alhaj Ash Shah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari مد ظله العالی is certainly an internationally acclaimed and scholarly personality of this era. He is a personality, who in judiciousness and deep thinking, piety and purity, simplicity and gravity, humility and politeness, steadfastness in Deen and in his scholarly superiority is the true reflection of Aala Hazrat Imam Ahmed Raza Khan علیه الرحمة و الرضوان on which are thousands of his Fatawa and numerous books on different sciences of knowledge. In addition, in this changing and advanced world, to protect the Sunnat and keep away from the modern way, is by itself testimony to his uprightness.

In the light of knowledge and practice, his personality is not only the resort for the public, but even the virtuous Ulama and masters of literacy, and many reliable experts and intellectuals of this day and age, hold him in great esteem and have no alternative but to humble themselves before him, and they regard this opportunity as a good fortune and blessing.

His distinguished excellence is acknowledged by our own and by those who are from outside our usual circle, and by the Ulama of both the Arab and non-Arab worlds.

As a Murshid (True Spiritual Guide), his personality is an attractive and captivating one. When one looks at his extrinsic personality, one becomes fascinated by this and falls in love with his beauty and radiance. Also, when one looks at his intrinsic personality, then he sees the Tafseer of

أُوْلَـٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ

'Those are the ones whose hearts Allah has tested for piety; for them is forgiveness, and a great reward'

Those who are blessed with seeing all this feel it a means of gratification and delight to be his blessed disciples. It is for this reason, that from amongst those who are his disciples and who honour him with devotion, a vast number of them are Ulama and intellectuals.

If one looks at him in the light of being a Poet, one will find him to be eminent in the list of those who present poetry in glorification. Poetry in glorification is poetry, which is solely presented in deep love and devotion. Praising the Beloved Rasool ﷺ gives tranquillity and peace to the heart, and this is such a glowing lamp of praise, that not only does it brighten and illuminate the heart of only one person, but the entire society is brightened and illuminated through its blessings.

After listening to, and reciting his poetry, the heart is refreshed, and the flame of Imaan and Devotion becomes more powerful.

If one looks at him in the light of being an Orator, then one will find him unique in this field as well. You will find attractive and absorbing words of wisdom and excellence in his discourses, and listening to this makes one feel that the soul is being absorbed into the Rivers of Kauthar and Salsabeel (Heavenly Rivers).

Ay Ishq Tere Sadqe jalne se chutey Saste
Jo Aag Bujha Degi, Wo Aag lagaa'ee He

In brief, Huzoor Taajush Shariah is the name of a 'Realm of Knowledge' and for as long as knowledge will remain alive; the name of Huzoor Taajush Shariah will also remain alive.

It is my sincere Dua in the Divine Court of Allah; that Almighty Allah should allow the shade of affection of Huzoor Taajush Shariah to envelope all the Sunni Sahihul Aqida Muslims for a long time to come. Aameen.

Finally, I would like to present thousands of congratulations to the Propagator of Maslak e Aala Hazrat, The Lion of the Ahle Sunnat, Khalifa of Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer, whom I regard as my big brother, Hazrat Allama Afthab Cassim Saaheb Qibla Razvi. Who with his Allah given ability and through the blessings of Sarkaar e Aala Hazrat and Huzoor Mufti e Azam Hind has translated into

English approximately 50 books of the pious and blessed personalities. In doing so he has done and is doing a great service to Maslak e Aala Hazrat, and in Sha Allah, he will continue to do this in the future.

(I make Dua that) Allah Almighty also keeps Allama Afthab Cassim Saaheb Razvi well. Aameen; and Allah bless us all with remaining firmly on Maslak e Aala Hazrat, which is man's natural and inherent Maslak (Path), The Maslak of Love, The Maslak of Sincerity, The Maslak of Ishq e Rasool ﷺ, the Maslak of the Sahaba, The Ahle Bait, The Great A'ima and the Maslak of the Awliyah!

May we be blessed with following this Maslak with firmness and steadfastness! Aameen.

May Almighty Allah also bless Imam Mustafa Raza Research Centre with prosperity in leaps and bounds. Aameen.

Hazrat Maulana Moosa Raza Razvi Misbahi

الحمد للہ رب العالمین و الصلوٰۃ و السلام علی خاتم النبین سیدنا و سندنا و حبیبنا محمد و علی الہ و صحبہ اجمعین

It is the Divine Grace of Almighty Allah that He made us Muslims and blessed us with the slave-ship of our Beloved Master Hazrat Muhammad Mustafa ﷺ, and through the medium of Huzoor Taajush Shariah Rahbar e Tareeqat, and through the blessing of Mujaddid Ibn Mujaddid Huzoor Mufti e Azam Aalam Ash Shah Imam Mustafa Raza Khan, and through Mujaddid e Azam Imam Ahle Sunnat, Imam e Ishq-o-Muhabbat Aala Hazrat Imam Ahmed Raza Khan علیهما الرحمة والرضوان He blessed us with the Daaman of Ghaus e Azam Sultan ul Awliyah رضی اللہ عنہ. Alhamdu Lillah, when this Faqeer took Bai'at at the hands of Huzoor Taajush Shariah, but rather I should say that when Huzoor Taajush Shariah accepted this Faqeer into his Ghulaami, I was around 8 or 9 years old at that time. In other words, Hazrat accepted me into the Silsila in 1987 in Nagpur (India). Alhamdu Lillah, ever since then on numerous occasions I got the opportunity of serving Hazrat and also had the opportunity of accompanying Hazrat on some journeys, and during this time I have seen so many Karaamats of Hazrat, and I have personally witnessed Hazrat's generosity and kindness.

Once, I was at the blessed home of Hazrat in Bareilly Shareef and huge crowds of people were coming to meet Hazrat, group after group. They were shaking his blessed hands and greeting him. They would also present some gifts at times and Huzoor would humbly accept their gifts. Just then a person came forth and introduced himself.

I do not feel it appropriate to mention his name here. He had come from London to visit Hazrat. Whilst meeting Hazrat he handed Hazrat an envelope, which was very thick (i.e. with money). Hazrat accepted his kind gift. Shortly afterwards, a person who was very poor came to greet Hazrat. He mentioned that he was in a dire financial situation and that his daughter was to be married and he did not have any means. He requested Hazrat to make Dua that his difficulty should be alleviated. Huzoor Taajush Shariah immediately made Dua for the alleviation of his situation, and then Hazrat took the same envelope of money, which the London visitor had gifted him, and he presented this to the poor person who had come to ask Dua; and that person left for home very happy and excited. There are numerous other incidents like this, which point to the kindness and Generosity of Huzoor Taajush Shariah. I would like to congratulate my kind well-wisher Hazrat Allama Maulana Afthab Cassim Saaheb Qibla Razvi for compiling this Book. Allah keep him and his entire Team with goodness, and may he be blessed with a great reward. Aameen.

Muhammad Moosa Raza Qaadiri Razvi
Madrassa Imam Ahmed Raza
Pretoria

Hazrat Maulana Mohammed Quasim Umar Razvi Misbahi

All Praise is due to Almighty Allah, Peace and Blessings upon our Beloved Rasool ﷺ.

In this era, that personality who is in reality living his life in accordance with Mazhab e Ahle Sunnat and who is the true and real follower of Maslak e Aala Hazrat with his blessed qualities is 'Mufti Al Haj Ash Shah Mohammed Akhtar Raza Khan Qaadiri Azhari دام ظلہ العالی.'

His walking, sitting and sleeping, in other words, his entire lifestyle is spent in accordance with the Shariat e Mustafa ﷺ. When he speaks, we are able to hear only words of Righteousness. When he listens, it is only to that which is righteous and permitted. Undoubtedly, Huzoor Taajush Shariah is the true Successor of that blessed personality who was born a Wali, in other words, Huzoor Mufti e Azam Hind رضی اللہ عنہ. If we observe the words of Huzoor Taajush Shariah, we are able to sense the manner of Huzoor Mufti e Azam Hind رضی اللہ عنہ and the style of Imam Ahle Sunnat رضی اللہ عنہ. He is such a devotee of the Beloved Rasool ﷺ that every word and action of his announces,

Unhe Jaana Unhe Maana Na Rakha Ghayr Se Kaam
Lillahil Humd Me Dunya Se Musalmaan Gaya

Moreover, we hear from him the echoes of

Bahr e Shibli Sher e Haq Dunya Ke Kut'to Se Bacha
Ek Ka Rakh Abd e Waahid Be Riya Ke Waaste

Undoubtedly, he is such a great Union of the two Oceans of the Knowledge of Shariat and Tariqat, that his oceanic knowledge of Shariat and Tariqat quenches the thirst of the eager seekers of knowledge and spiritualism, both in his country and abroad. Undoubtedly, he is that blessed Wali of Allah, whose glowing forehead, is a manifest symbol of the Light of Allah's Ma'rifat. Whenever you look at his blessed face, you are able to see the Noor raining down upon it. My faith and conviction says that, anyone who looks at the blessed face of Huzoor Taajush Shariah, after removing from his eyes the veil of animosity, undoubtedly he will say,

'Yaad Aata He Khuda, Dekh Ke Soorat Teri'

In this era of strife, whenever any corrupt movement raised its head, be it that of False Aqida or Sullah Kulliyat, or be it those who wrote against using the slogan, 'Maslak e Aala Hazrat' as the recognition of the True Way of Ahle Sunnat, Huzoor Taajush Shariah openly refuted it without any fear of opposition, and he made it known that,

Sun Le A'da Me Bigarne Ka Nahi
Wo Salaamat He, Banaane Waale

Glorifying and Praising Almighty Allah, and in acknowledging the Blessings of Allah, we proudly announce, that in this era of strife, the name of the Living example and reflection of Imam Ahle Sunnat رضي الله عنه is Huzoor Taajush Shariah! The name of the magnificent pen of Aala Hazrat, is Huzoor Taajush Shariah! The name of the Flag-bearer of Maslak e Aala Hazrat is Huzoor Taajush Shariah! The name of the True leader and Imam of the Sunnis is Huzoor Taajush Shariah! The name of the shoreless ocean of the Shariat (in this era) is Huzoor Taajush Shariah! In addition, not only to the general masses, but to the Ulama as well, the name of their Murshid and Guide is Huzoor Taajush Shariah! Moreover, the Coolness of the eyes and the tranquillity of the heart and the sacred means for the hereafter of this humble writer is Huzoor Taajush Shariah!

Ay Khuda Akhtar Raza Ko Charkh Par Islam Ke
Rakh Darakh'sha Har Ghari Apni Raza Ke Waaste

Hazrat Maulana Tahir Khan Al Qaadiri

Alhamdu Lillahi Rabbil Aalameen Was Salaatu Was Salaamu Ala Ashrafil Ambiya'i Wal Mursaleen.

I have been asked to say few words about Qutb ul Waqt, Ja-Nasheen Huzoor Mufti e Azam, Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari. All I can really say is that Huzoor Taajush Shariah is without doubt the light of the Ahle Sunnat and the miracle of Sayyidi Aala Hazrat رضي الله عنه.

I have seen him on his many trips to South Africa at the residence of my cousins Sayed Ebrahim and Family, and I saw during this time, his simplicity, greatness and piety. Huzoor Taajush Shariah never delays his Salaah and is so committed to his litanies, which he recites. When he recites the Dalaa'il ul Khayraat Shareef, you can see the Noor descending upon his holy face. The great Ulama and Masha'ikh of the past and the learned and reliable Ulama of this time have spoken about the excellence of Huzoor Taajush Shariah, and have praised and eulogised him. Therefore, when humble servants like myself are given the opportunity to say something about such a great Imam of this time, then we regard this as a special Blessing from Allah. May Allah bless the Great Shaykh with good health and keep us in his shade always. May we follow his way, which is the way of the Awliyah, and may we all remain firm and stanch adherents to Maslak e Aala Hazrat. Aameen.

Hazrat Maulana Sayed Hashmi Qaadiri Razvi

All Praise is due to Allah. Peace and Blessings upon our Aqaa Hazrat Muhammad Mustafa ﷺ and upon his Noble Family and Companions.

It has been mentioned in the Hadith Shareef that we should honour the Ulama for they are the Inheritors (Heirs) of the Ambia. This is concerning the Ulama e Haq Ahle Sunnat Wa Jama'at. There is no doubt in our minds that the leader of the Ulama in this time is Huzoor Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari. It is thus incumbent upon us to honour and respect this great personality for he is not just an Aalim but he is the Leader of the Ulama and undoubtedly, he is a true Waaris of the treasures of Prophetic Knowledge.

Huzoor Taajush Shariah has lived at our home for about 18 years and we have seen Hazrat since we were very young children and through his Dua and Blessing I studied Ilm e Deen and became an Aalim. My respected father, Sayed Ebrahim has always advised us to be firm on Maslak e Aala Hazrat and to follow Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer. This has brought immense blessing in our lives. All I can say is that I have seen Hazrat since I was a little boy and I have never seen any personality with such Noor and brightness upto this day. Allah keep Hazrat's blessing and shade over us for a long time to come and keep him not only in our homes, but also in our hearts forever. Aameen.

O Aalim! Do not cause your knowledge to become tainted by sitting in the company of people who love the world.

A Momin leaves his family and children in the care of Allah and a munafiq (hypocrite) leaves his family and children in the care of his wealth

The world has made a thousand people like you healthy and strong then devoured them.

The older a Momin becomes, the stronger His Imaan becomes.

How can that person be a teacher to others, whereas he is not able to teach himself (control his nafs)

Gems of Wisdom

Sayyiduna Ghaus Al Azam رضي الله عنه

The Scholars Are the Inheritors Of the Prophets (Hadith)

I requested the Khalifa of Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer, Hazrat Allama Maulana Mufti Zahid Hussain Saaheb Qaadiri Razvi Amjadi of Preston U.K. to write something about Huzoor Taajush Shariah, so that I may include it as part of this book. Alhamdu Lillah, he was kind enough to fulfil my humble request and wrote a beautiful article discussing Huzoor Taajush Shariah. The article follows:

Shaykh Al-Islam Sayyidi Wa Sanadi Al-Shaykh Al-Allamah Taaj Al-Shar'iah Wa Al-Tareeqah Mufti Akhtar Raza Khan Al-Azhari Al-Qaadiri

'The Scholars are the inheritors of the Prophets' (Hadith)

The great and grand Mufti of the Sub-Continent who is now renowned as the 'Crown of Shariah' was born in the blessed family that has ruled the world of Islamic research, knowledge and piety for the past century. As they say, a fingerling of a fish does not need to be taught how to swim; this great personality of today took his first breath in an environment free from any form of disobedience in the court of Allah and has remained in such an environment until today. He studied under many of the great scholars of their time and was given special attention by the great Mufti Azam of Hind who is renowned by many as the greatest scholar of his time and the 'Revivor of Islam' in the fifteenth century after the blessed Hijrah. Take a moment and imagine this household and environment, the 'Mujaddid-e-Azam' Imam Ahmad Raza Khan Al-Qaadiri Al-Hanafi revived Islam throughout the globe in the fourteenth century and his very son 'Mufti-e-Azam' Imam Mustafa Raza Khan Al-Qaadiri Al-

Noori Al-Hanafi revived Islam in the beginning of the fifteenth century. Imagine being raised in such an environment and household. Would we wonder why our great Shaykh Mufti Akhtar Raza Khan Al-Qaadiri Al-Hanafi has now become renowned as the leading scholar of the successful and correct path of the Ahl Al-Sunnah Wa Al-Jamaa'ah (which in many places is recognised by the word 'Barelwi' and in other places by the word, 'Sufi')?

Mufti Azam-e-Hind Imam Mustafa Raza was accepted as the Chief Justice in Islamic Law throughout the Sub-Continent and in many other countries around the globe. When he lifted his pen all the other great Jurists put their pens down and lowered their heads in acceptance. When he opened his blessed and beautiful mouth full of brightness, all the other Jurists sealed their blessed mouths and accepted every word. This very Mufti Azam-e-Hind once opened his blessed and beautiful mouth and spoke the words,

'Akhtar Miya (Our Shaykh Mufti Akhtar Raza Khan)! From now, you will fulfil this task (of Ifta - writing and delivering Islamic Verdicts). I have given this responsibility of mine to you'.

Then he looked towards the scholars that were present and said, 'From now you will turn towards Akhtar Miya; may Allah preserve him. Know him to be my substitute and my representative (this is in the meaning of successor as such that Mufti Azam-e-Hind also maintains complete authority)'.

Our grand Shaykh Mufti Akhtar Raza Khan has since then been delivering verdicts in Islamic Jurisprudence and I must say that after reading many of his researched verdicts, I have found that he is the only one whose pen writes in the manner that Imam Ahmad Raza's pen wrote and in the manner that Mufti Azam-e-Hind's pen wrote. This specific manner has such a fascinating effect on the reader that every word and particle used in the sentences gives him or her an individual meaning and understanding. It is as though those words and particles cannot be substituted with another to give the same meaning. It is as though every word and particle was thoroughly thought through before being written. The perfection of their writing is matchless. Anyone who has interest in reading and has read the work of Imam Ahmad Raza will tell you that after reading his work, it is hard to find something interesting to read. The reader feels the same while reading the work of Mufti Azam-e-Hind. It is of no wonder at all that I have only found Mufti Akhtar Raza Khan to be the third writer whose work has such an effect on the reader. The first work I read was on 'the means of establishing the new moon' which was in reply to a lengthy researched verdict of Mufti Nizamuddin Misbahi of Al-Jami'ah Al-Ashrafiah, Mubarakpur in which he strived to establish the validity of using an email, fax or phone call to deliver "Shahadah". He strived to establish that many phone calls, emails or faxes are equivalent to a Khabr-e-Mash'hoor or Mustafeed. Our great Shaykh Mufti Akhtar Raza Khan Al-Azhari refuted the verdict in such a beautiful manner that he left no stone unturned. It was as though he had refuted not only every piece of evidence that the Mufti of Mubarakpur had presented but actually had refuted every word and sentence that the

Mufti had written. The reply was in such depth and the discussion was of such delicate Jurisprudential knowledge that many scholars of today find it beyond their understanding. This reply is published and available for reading and can only be greatly appreciated after reading the researched verdict of Mufti Nizamuddin Misbahi. Another great read is the reply of our Shaykh Taaj Al-Shariah on the matter of Salaah being invalid on a moving train. Again, this is in reply to a lengthy researched verdict. After reading these works of Sayyidi Taaj Al-Shariah, I can guarantee that any sound reader will be fascinated and will believe that the person who gave this researched verdict is still a learning student and our great Shaykh Mufti Akhtar Raza Khan is without doubt 'The Crown of Shariah'. The knowledge of Fiqh and Hadith that he has expressed and presented in these works shows that he is a Mufti-e-Mujtahid and not only a "Naaqil". His work has left his opponents dumbfounded and bewildered and it is of much importance that I mention that there has been no reply or counter arguments presented at all to these works of Huzoor Taaj Al-Shariah. In the past century, this was only seen in the written work of Imam Ahmad Raza and Mufti Azam-e-Hind. Allah is pleased with them both.

Huzoor Taaj Al-Shariah is a possessor of great marvels (Karaamaat) which have been witnessed by many and have also been written and recorded with the names of the narrators who have been tested. There is no wonder in this too as he is the representative of the great Mufti Azam-e-Hind which I have repeatedly mentioned. Mufti Azam-e-Hind was widely known as the representative of the great Al-Gawth Al-Azam Al-Shaykh

Abd Al-Qadir Al-Jeelaani who has no match in presenting miraculous marvels, which fascinated the people. This aspect of Huzoor Taaj Al-Shariah requires a separate volume.

I highly advise all to read the accounts of our Shaykh's travels around the world especially his travels to Madina Munawwarah, Syria and Egypt where the great Shuyookh of these places benefitted from his knowledge and wisdom, took permissions and gave their hands in his hands for 'Bay'ah' and some changed their opinions on matter of Islamic Jurisprudence after consulting our grand Shaykh. This was due to his immense knowledge in various Islamic Sciences, fluency in so many languages including Arabic, English and Persian (such that the Arabs could not believe he is a non-Arab), his "Taqwah" and piety and adaptation of the Sunnah of the Prophet Muhammad (peace and blessings be upon him) and without doubt due to the beauty that Allah has gathered in his blessed face. Such beautiful, white and full of brightness and "Noor" is his blessed face that many Hindus and Christians in India have accepted Islam instantly after seeing it. The eminent Scholars of Al-Azhar were amazed that a man lived in this era that practiced the Quran and Hadith with such care and cautiousness. The Scholars of Al-Azhar also changed their opinions on matters after seeking verdicts from this great Shaykh Taaj Al-Shariah and also awarded him with the Al-Azhar award.

As it is mentioned in a Hadith of the Prophet Muhammad Mustafa (peace and blessings be upon him) that those who are closer to Allah are tested

more. Our Shaykh has been tested by Allah through many means. One of them is that Allah has taken most of our Shaykh's physical eyesight away from him but it has become clearly apparent that Allah has increased the sight of his heart, mind and soul to such an extent that now every moment spent in his presence is like a decade spent in a school. I myself have experienced that a moment spent in his presence is far beyond and above the many books I have read over many years. I gained more in his presence than that which I gained from many books. The awe of his presence is such that cannot be explained in words. What I can say is that in his presence the heart, mind and soul feel peace and tranquillity. This is of course the sign of a true scholar and friend of Allah. His presence quenches the thirst of our physical knowledge as well as the thirst of our spirituality. I have myself seen that even those who speak behind his back are dumbfounded and bewildered in his presence and bow down to kiss his hands and many to kiss his blessed feet. This is a great gift from Allah that He has bestowed our Shaykh with. In fact, this is part of the inheritance from the Prophet Muhammad Mustafa (peace and blessings be upon him).

Since Allah has tested our Shaykh by reducing his physical eye sight, the world has seen that our Shaykh has not only continued his work for the Deen but instead rapidly and immensely increased the work. How wonderful is it that he became a Hafiz of the whole Quran after the physical eyesight has been reduced so much that he does not read anymore? How wonderful is it that he has dictated many books and translations, which have been published after the physical eyesight has

been taken by Allah? He has dictated the translations from Arabic to Urdu and Urdu to Arabic of the great Imam Ahmad Raza. He has dictated a book on the authenticity of the Hadith regarding the Sahabah being the stars of guidance. He has dictated a book on the fact that Aazar was not the father but uncle of Sayyiduna Ibrahim (upon him be peace) and that the whole lineage of Sayyiduna Ibrahim (upon him be peace) is pure from infidelity. He has written an important and needed marginalia on the Sahih of Imam Bukhari and the list goes on. One magnificent work I must mention is his recent Arabic work on the Sharah of Imam Busayri's Qaseedah Burdah Shareef. This is a book that is unique in its field and shines brighter than the other Shurooh of this Qaseedah. After comparing other Shurooh I have found that our Shaykh has provided all that you will find in the others and also differed in opinion in some places and provided sufficient evidence to support and establish his view. I found that our Shaykh has mentioned so much that others had left out. He has provided the reader with so much knowledge in so many sciences in this one book including Shariah, Tareeqah, Tasawwuf, Tafseer, Hadith, Fiqh, Siyar, Manaaqib, Hazar and Ibaahah, History, Arabic Syntax, Morphology and Etymology. He takes the reader in to the past and in to the time of Imam Busayri, the reader feels as though he is present there and is also feeling the pain, love and all other sorts of emotions that the great Imam Busayri must have been feeling whilst writing this greatly accepted Qaseedah. At times the reader cries in pain and at other times his heart is filled with joy and again cries but this time with joy.

There is much more to mention that I will in the future if Allah wills and there is much that is beyond my ability to see and understand. I wish to finish this by mentioning that my spiritual guide and master Al-Shaykh Al-Muhaddith Al-Kabeer Al-Allamah Zia Al-Mustafa who is the son of the great Sadr Al-Shariah Al-Allamah Amjad Ali Al-Hanafi Al-Qaadiri had told me many years ago while I was studying,

'I was once travelling with my teacher Huzoor Hafiz-e-Millat to an opening ceremony of the house of one of his Mureeds. I asked him that many of our scholars are leaving this world one after the other. Who will we turn to in the future when you and the other great scholars will not be here? He replied and I must say that he was a great Sahib-e-Kashf (Possessor of spiritual foresight) that there is a young man called Mowlana Akhtar Raza in Bareily Shareef. I am seeing that he is a great obedient scholar and man of Allah. He is very pious and a great Sufi.'

At this time our great Shaykh was a very young person and not yet famous. These words of Hafiz-e-Millat were really for the future that this Mowlana Akhtar is going to become a great obedient Scholar, Sufi and friend of Allah. Huzoor Muhaddith-e-Kabeer mentioned this incident to me after I asked him the same question that he asked Hafiz-e-Millat in this incident.

Since then I have known that our Shaykh Taaj Al-Shariah is the means of success in today's world and he is the true Inheritor and representative of the Prophet Muhammad (peace and blessings be upon him). I believe that if he is pleased with me then my Shaykh and Spiritual Guide Al-

Muhaddith Al-Kabeer is pleased with me and if he is pleased with me then on the day of Judgement I will rise under the banner of Al-Gawth Al-A'zam Al-Shaykh Abd Al-Qadir Al-Jilani and enter Jannah through the Shafa'ah of the our most beloved Prophet and Master Muhammad Mustafa (peace and blessings be upon him) with the mercy of our Creator and Provider of everything Allah the Almighty.

I must also mention that this great Sufi Master, Al-Shaykh Muhaddith-e-Kabeer is today the greatest Muhaddith I have ever seen. He is without doubt a friend of Allah. I have travelled with him, studied under him, stayed with him as a Muqeem and spent quite a bit of time with him and I can swear that I have never seen an action of his that is against the Sunnah of our Master and Savior the Prophet Muhammad (peace and blessings be upon him). The Mufti of the Hanafis from Zabeed in Yemen once travelled with him and announced that he has seen many Shuyookh around the world but he has never seen such a great Sufi Master as his eminence Muhaddith-e-Kabeer. This very Muhaddith-e-Kabeer praises our Shaykh Huzoor Taaj Al-Shariah very frequently and he has said that Mufti Akhtar Raza is a master in forty different sciences. Al-Shaykh Muhaddith-e-Kabeer expresses so much love and respect for our Huzoor Taaj Al-Shariah that although he is senior in age, I have seen him kiss his hands. This tells us a lot regarding the lofty status of our Shaykh Huzoor Taaj Al-Shariah. Both these aforementioned Shuyookh are renowned for their "Taqwah" and "Amal" upon the Shariah that today the great Muftis of the Sub-Continent use their actions to establish permissibility in Islamic Law. If one wishes to see how to act upon the Quran and Sunnah and live a life dwelled in the love of the Prophet Muhammad (peace and blessings be upon him) then he should travel to see this great and grand Shaykh Mufti Akhtar Raza Khan Al-Azhari. I feel blessed and so should all

those who have seen this great Shaykh as tomorrow if we live after the time of this great Shaykh, people will ask us how he looked, what he wore and what he did etc. just like we ask our elders about Mufti Azam-e-Hind. His character is such that it reminds of the Shamaa'il of the Prophet Muhammad (peace and blessings be upon him). His joyful smiles, loving character and kindness towards others is always apparent and his seriousness in meditation is unique. When he becomes upset, angry and furious, it is only due to a violation of Allah's law but then his mercy is such that forgiveness is always nearby. I myself have seen that worldly matters and material have no effect on his character and do not attract any interest from him but matters of the Deen affect his character and attract his complete attention and interest. He lives only for Islam and has sacrificed all his time and life in practicing Islam to attain closeness to Allah and to gain His pleasure through the pleasure of the Prophet Muhammad (peace and blessings be upon him) and our pious predecessors.

I pray that Allah preserves our Shaykhayn Huzoor Taaj Al-Shariah and Huzoor Muhaddith-e-Kabeer and that on the day of Judgement we rise with them. I am not capable of completely understanding this great Shaykh Huzoor Taaj Al-Shariah but because my most beloved Mowlana Mufti Muhammad Afthab Cassim Sahib requested me to write a few words, I have done so according to my capability of understanding.

Zahid Hussain Al-Qadiri
(Beggar at the doorstep of Scholars)

If any person from my descendants takes alcohol or becomes a shia, then he will be broken away from my lineage and he will live with disgrace in the world and will face the torment of the hereafter

Any one from my descendants who has singing etc. in his wedding will live in sadness and depression

Those people are very much deprived; who cannot please the hearts of people through their good ethics, since to keep the hearts happy shows the pleasure of Allah.

Gems of Wisdom

Sayyidi Shah Nizamud'deen Bhikari رضي الله عنه

Two Lectures Delivered By Huzoor Taajush Shariah

First Lecture

After reciting the Khutbah, Huzoor Taajush Shariah continued as follows:

Ghaus-e-Azam Ba Manne Be Sarro Samaa Mada'de
Qibla'e Deen Mada'de Kaaba'e Imaan Mada'de

Intizaare Karame Tust Manne Aini Raa
Ai Khuda Juyo Khuda Deen o Khuda Daa Mada'de

Allahum'ma Sal'le Alaa Say'yidina Wa Maulaana Muhammadin Tib'bil Quloobi Wa Dawaa'iha Wa Aafiyatil Abdaani Wa Shifaa'iha Wa Nooril Absaari Wa Diyaa'iha Wa Aalihi Wa Sahbihi wa Sal'lim

Allah Ki Sarta ba Qadam Shaan He Ye, Insaa Nahi, Insaan, Wo Insaan He Ye
Qur'an to Imaan Bataata he Inhe, Imaan ye Kehta he, Meri Jaan he ye

In this short space of time, I will try to say whatever I can for the said duration that has been set aside for a short lecture and in doing so, in such a short time, I will not even be able to start the said topic.

I am just standing before you to deliver a lecture to you in this short time. My health is not too good but just to attain blessings and to take the name of Allah and His Rasool ﷺ and to fulfil your request I have stood here.

Allah Almighty has appointed and chosen Aala Hazrat رضي الله عنه to guide people like us in this era and for the sake of serving His Deen. This is a great blessing of Allah upon him, that he granted him the special right of serving the religion and in the correct time as needed, granted him the special responsibility of guiding the Ahle Sunnat Wa Jama'at and fighting the corrupt sects. Allah and His Rasool granted him such a blessing that love for him and niyazmandi has become the means of recognition of the Righteous Men.

Through his name the Deen of Allah, The Deen of Rasoolullah ﷺ and the Deen of the Sahaba-e-Kiraam ridwaanullahi ta aala alaihim ajmaeen and Ahle Bait-e-At'haar and from one era to the next, the Deen of the Awliyah Allah, Huzoor Ghaus-e-Azam رضي الله عنه , Imam-e-Azam رضي الله عنه became recognised. His name and city became a means of recognition of the true religion and another name of Maslak-e-Ahle Sunnat in the era became Maslak-e-Aala Hazrat. I have read two stanzas that explain what Maslak-e-Aala Hazrat is.

Aala Hazrat رضي الله عنه says,

Allah Ki Sarta ba Qadam Shaan He Ye

Concerning the Holy Prophet ﷺ he says, that from the blessed head to the holy foot, the Prophet ﷺ is the manifestation of the grandeur of Allah.

The Holy Prophet ﷺ is the manifestation of the grandeur of the being and attributes of Allah, from head to toe he is the mirror of the manifestation of Allah and the result of this is very simple to understand. That he is definitely a human, but he is such a human that there is no other human that is like him in any way. In addition, if he had not come in the form of human, humans would have not received such excellence, status and honour that Allah had granted them. This honour, excellence and dignity humans have received is because the Prophet ﷺ came in the form of man. Man would have never received these excellences. All this is because the Prophet ﷺ came in the form of human.

Qur'an to Imaan bataata he Inhe

This is the manner of Eloquence as mentioned in the Kalima. In other words, the Qur'an is announcing its Aqida, and telling us to bring Imaan on him ﷺ. In other words, Laa ilaaha ilal laah Muhammadur Rasoolullah (There is none worthy of worship except Allah. Muhammad Sall Allahu alaihi wasallam is the Beloved Prophet of Allah). From the statement Muhammadur Rasoolullah it is clear and evident that unless one does not say Muhammadur Rasoolullah and does not bring true faith in Muhammadur Rasoolullah ﷺ there is no Imaan. The Qur'an too has given the very same message, that unless you do not bring faith in him, you will never be able to be regarded amongst those who believe in Allah.

The Kalima too has given the same message, that unless you do not believe in him, you will not be regarded as a believer.

Qur'an to Imaan bataata he inhe
Imaan ye Kehta he ke meri Jaan he ye

From the Holy Qura'n, we have learnt that it is compulsory upon us to bring Imaan on the Holy Prophet ﷺ and our sentiments, belief and faith has told us that faith is calling out to us and telling us that he is my soul. If it were not for him, then you would not have had Imaan and Almighty Allah created you and I and every one of us, so that we should bring Imaan and believe. Allah does not need anything from us. He is free from need and want. Ma'az'Allah! He does not need for us to give him anything such as food or feed him etc. as He is free of all this need. It is He, who gives us life and keeps alive every living thing for the duration that he wills to keep it alive and it is he who gives sustenance and livelihood to the creation. He (Allah) says, 'I have created man and Jin so that they may worship me. 'Neither do I need any sustenance from them and nor do I need for them to feed me. Verily, it is Allah who is the Provider and the Mighty.' Therefore, he has created us so that we may bring Imaan on him and know him and it is He (Allah) who has given us this Kalima, 'Laa ilaaha ilal laahu Muhammadur Rasoolullah'. This explains that we can never accept Allah as One, by leaving out Muhammadur Rasoolullah ﷺ. It has been made clear that when you make the claim of Laa ilaaha ilal laah, then the said claim will only be accepted and recognised when you accept and say Muhammadur

Rasoolullah ﷺ. What do we understand from this? We understand that where ever in the Qur'an Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا

'O You Who Believe'

He has addressed those who believe in Mustafa ﷺ and those believe in Wasila and those who brought Imaan through the Wasila of Mustafa ﷺ and those believe that Mustafa ﷺ is the greatest of all Almighty Allah's creation. In addition, those who believe that he is such a special human that all humans have attained their respect and dignity because of him. It is only those who believe this that are the ones truly worthy of the verse 'O You Who Believe' and it is them who have been addressed by Almighty Allah when he said, 'O you Who Believe'.

Now, after knowing this, is there still a need for me to explain who is being referred to when Almighty Allah said 'O you Who Believe?' They are being addressed, who are the Ahle Sunnat wa Jama'at. Those who love and follow Aala Hazrat رضي الله عنه, those who love and follow Huzoor Ghaus-e-Azam رضي الله عنه and those who love and follow the Awliyah-e-Kiraam. Why has Allah appointed the Awliyah-e-Kiraam? Why do we love and have so much of faith in them. We do not love and follow them because they were very beautiful, or because they were very wealthy, or because they were very influential, but we love and follow them because Allah has appointed them to embed in our hearts the impression of Deen and Imaan

and they make us the true servants of Allah. The Awliyah Allah are the ones that are truly worthy of being called true believers.

Lahd me Ishq Rukhe Shah Ka Daagh Le Ke Chale
Andheri Raat Sunee Thee chiragh le ke chale'

This is what Maslak-e-Aala Hazrat is. It is the spot of the Prophet's love that we will take with us into the dark grave. It is his love and his blessed name that will be beneficial and helpful to us. This is the Imaan of those who believe that Mustafa ﷺ and his companions and family and the Awliyah of his Ummah are our helpers and when the time comes for us to travel from this world into their hereafter, then too, they will be of assistance to us. Saying Muhammadur Rasoolullah is not because it is some tradition or that they are just words that need to be said, but remember if you say Muhammadur Rasoolullah ﷺ and sincerely believe in him and accept him, then until Qiyaamah your connection to Muhammadur Rasoolullah has become so strong and powerful that it is unbreakable and can never be broken. The relationship to one's father, brother and any other relative or person in the world can be broken, but your true and sincere relationship that you have formed by saying Muhammadur Rasoolullah ﷺ is such a link and relationship that can never be broken.

Lahd me Ishq Rukhe Shah Ka Daagh Le Ke Chale
Andheri Raat Sunee Thee chiragh le ke chale'
Tere Ghulaamo Ka Naqshe Qadam He Raahe Khuda
Wo Kya Bhatak Sake Jo Ye Suraagh Le Ke Chale

Second Lecture
What Is Maslak-E-Aala Hazrat?

After reciting the Khutbah Huzoor Taajush Shariah said,

Aala Hazrat never innovated any religion in his name. Alaa Hazrat has been awarded from ALLAH and His Holy Prophet ﷺ for his dedication to serve Islam and reform the practices of our Rasool ﷺ. Therefore, Allah's real Deen is introduced by the name of Alaa Hazrat that is why, Maslak e Alaa Hazrat is another name of Maslak e Ahle Sunnat Wa Jama'at. There is not enough time to elaborate his teaching, however, I can compress all his thoughts and teachings in few stanzas of his poetry which present the real faith and right beliefs of a real Muslim concerning the Holy Prophet ﷺ as he says,

"Allah Ki Sar Ta Baa Qadam Shaan Hain Yeh,
Insaa Nahin Insaan, Woh Insaan Hain Yeh,

Qur'an To Imaan Bataata Hai Inhein,
Imaan Yeh Kehta Hai Meri Jaan Hain Yeh"

I have come to explain what Aala Hazrat says, indicating to His Revered and Very Esteemed Rasool ﷺ as he is looking at Him. This is the Glory and Jalwa of Allah from head to bottom (feet). This is such a man that no man is like him.

Moreover, I have to say that the foresaid quatrain of Alaa Hazrat comprises one more belief which is not spoken but it is understood easily through the indication, and that is the Aqida-e-Haazir-o-Naazir which can be explained in English in this manner that our Prophet ﷺ is present everywhere, observing everyone by his knowledge and through His insight. That is why the Muslim is instructed while performing Namaaz to consider himself in the presence of Holy Prophet Mohammed ﷺ and to say with due respect, "As Salaamu Alaika Ayuhan Nabiyu Wa Rahmatul'laahi Wa-Barakatuhu".

If he is unable to look at his beloved Rasool ﷺ, he must believe that his Rasool ﷺ is alive and he is in front of him observing his actions and looking at the condition of his heart wherever he may be. In this way Aala Hazrat guides the Muslims how to believe in the Holy Prophet ﷺ and what is the right belief regarding the Holy Prophet ﷺ? One can realise himself through his Aqida that Muhammad ﷺ are quite unparallel, unique and peerless personality so nobody in the whole creation can compare to Him. The Qur'an calls on people to believe the Holy Prophet ﷺ and calls Him Imaan, but Imaan states that the Holy Prophet ﷺ is my spirit. This is not only the teachings of Ala Hazrat but also the teachings of Kalimah and it is the voice of every Muslim's heart so now you can know who the real Muslims are? There is no real Muslim but Ahle Sunnat Wa Jama'at. In this connection I would like to recall some stanzas of Hazrat Has'saan Ibne Thaabit رضي الله عنه the great poet of the dawn of the Islamic age. The Holy Prophet Hazrat Mohammad ﷺ used to lay down the pulpit for him and commanded him so many times to stand

on the pulpit defending the Reverential Prophet Hazrat Mohammad Mustafa ﷺ. In addition, communicated good news to Hazrat Has'saan Ibne Thaabit ﷺ stating 'Roohul Quds' Hazrat Jibra'eel علیہ السلام is defending him, as long as he is defending his Holy Prophet ﷺ. Therefore, the above mentioned poet of the dawn of the Islamic age Hazrat Has'saan Ibne Thaabit ﷺ, praising his revered Rasool ﷺ says,

"Never an eye witnessed more glorious than you, women have never given birth to one more virtuous than you, you have been created free from every blemish, you seem to be created as you wished." Everyone can know through these words that Aala Hazrat is not alone regarding his belief concerning Holy Prophet ﷺ. In realistic manner he complies in his belief with the faith of the Holy Companions of the Holy Prophet ﷺ, and it proves that this is the real manner to believe Rasoolﷺ and the beliefs of Ahle Sunnat Wa Jama'at have been inherited from the companions of Holy Prophet ﷺ. That is why Alaa Hazrat says:

"Ahle Sunnat ka hai Bera Paar Ashabe Huzoor
Najm Hai Aur Nauw Hai Itrat Rasoolullah Ki"

"Ahle Sunnat are delivered at trust of the companions of your excellence, of the leading stars and your descendants are just like a boat for deliverance"

This sense is the derivation from a Hadith in which Holy Prophet ﷺ has compared his companions with the stars, that has likened his defenders with the boat of Hazrat Nooh Alaihis Salam. In the meantime, there are

some people trying to represent Islam in a wrong way, actually, they are not representing Islam but they are only trying to deprive Muslims from the spirit of Islam, as they say, “Mohammad ﷺ is a man like others”. Unfortunately, they try to justify this wrong tenet by means of the verses of Holy Qur’an, Para (16), “Say you, apparently in facial outlook of a man, I am like you, I receive revelation that your Allah is one”.

In this verse Allah has commanded His Holy Prophet only to state in a humble way that he is apparently like others. Meanwhile, he is clarifying the things that separate him from the rest of humanity, stating that the revelation comes to him, and that your Deity is One. Therefore, whilst Allah has commanded only His Rasool ﷺ to make such a statement in a humble way, how can his believers dare to turn the simile and claim that they are like the Holy Prophet ﷺ. It would be a very disrespected attitude towards the respected Rasool ﷺ. They believe one part of this verse, meanwhile they do not believe the other part, i.e. I receive revelation. (Al-Kahf: 110). The revelation comes to me, therefore, Allah states about such people i.e. they believe in some parts of the Divine (Qur’an) and they do not believe in some parts, while Allah states about Sunnis those who have got the certain knowledge, say, “We did believe in the whole book, every Ayat is from our Lord, the Almighty Allah.” One can know through these verses that the revelation to the Prophet ﷺ requires an eye quite different from the eyes of the whole mankind and it requires ears quite different from the ears of the whole mankind and a heart quite different from the hearts of mankind. Therefore, he ﷺ states, “My eyes sleep and my heart does not.”

Through the statement one can derive that there is no relation corresponding to his eminence in any manner, except visible conditions and regarding his intrinsic status, he is quite different from the whole mankind. It seems to be eminent mankind but it has been classified in the highest rank of Angels like other Prophets, moreover, he is virtuous among all His Prophets. Therefore, the Ulama say, "Prophets have been placed among mankind is in regard with the apparent manners but regarding their intrinsic status they have been classified with the Angels. Therefore, they observe the whole earth from East to West in one sight; they hear the cracking of the heavens. Also, they smell the fragrance of Hazrat Jibra'eel Alaihi Salaam while he intends to descend down to the Prophets and all creations that's why he himself says about him, "If I intended to make anyone my intimate (friend), I had Abu Bakr ﷺ as my friend (companion). However, there is a relation between you and me in Islam and your Master is Khaleel (close) to Rahmaan (The Compassionate). [Naseem-ur-Riaz, the distinguished work of Imam Shahabudeen Khafaaji]

That's why our Holy Prophet says, "I witness what you do not witness and I hear what you do not hear". It is quite short which has been mentioned above, much more has been left out. I conclude with these few words, "May Allah accept them and may Allah bestow all of us to keep on the right path having the reverence and respect of His Holy Prophet ﷺ and all the belongings of him. May Allah keep us away from the company of misled people." Aameen.

Karaamats Of Huzoor Taajush Shariah

As for the issue of Karaamats, Huzoor Taajush Shariah is himself a Karaamat; he is the Karaamat of Sarkaar e Aala Hazrat ﷺ. It must be noted that the greatest Karaamat of Huzoor Taajush Shariah Qibla is his steadfastness on the Shariat. Today, people look for all other miraculous sights, but forget about Istiqaamat (steadfastness) being the greatest Karaamat. If all the Karaamats of Huzoor Taajush Shariah have to be recorded then I have no doubt, that this will form volumes by itself, for Huzoor Taajush Shariah has hundreds of thousands of Mureeds, and even if I say millions, it would not be an exaggeration. Each one of his Mureeds will be able to mention at least one of Hazrat's Karaamat which he experienced, so surely if these are recorded, they will go into volumes. However, for the sake of Barkat, I am quoting below a few Karaamats of Huzoor Taajush Shariah.

An Amazing Karaamat

Janaab Junaid Raza who is the grandson of Hazrat Ali Bapu علیه الرحمه who is the grandson of Khalifa e Aala Hazrat Allama Mufti Mahmud Jaan Peshawari علیه الرحمه mentions: My one and only sister, Sajida was due for her delivery in October 1999. She had some complications due to her pregnancy. Alhamdu Lillah, Hazrat was in Malawi during that period. My Late Dada, Hazrat's Khalifa, Hazrat Ali Bapu علیه الرحمه requested Hazrat to visit the hospital and make Dua for her. Hazrat accepted Dada's request, and he visited her twice (I was with Hazrat as well) and Hazrat made Dumm on her and made Dua for her.

Hazrat then left for Harare and her condition worsened. According to medical experts, both her kidneys were not functioning. She was put on dialysis, but to no avail. The doctors put her on life support machine. After a few hours, the doctors also gave up and there was a debate amongst the two doctors whether to still keep her on the machine, or just switch off the machine, as there were no signs of life in her. It was decided to still leave her on the machine for a short while, but then it was agreed to remove her. We had started giving her (last) drops of water. Her funeral arrangements had been made, as doctors said that once they moved her from machine she would not survive as she was now clinically dead. The vehicle was sent to the hospital to carry her Janaazah.

All relatives (both local and international), were informed. This was around after Maghrib. Some of the family members rushed home and Prayed Ghausiya Khatam, which was led by my cousin, Brother Atif Raza. In the meantime, myself, Dada and few other brothers presented ourselves in front of the Moo e Mubarak of Huzoor. I can recall very well that I had been reciting just this one Line written by Huzoor Aala Hazrat ﷵ constantly and aloud, 'Faryaad Ummati jo kare Haale Zaar main, mumkin nahin ke Khayre Bashar ko khabar na ho' and made Dua.

Then Dada phoned Hazrat. Hazrat was in Harare, and informed Him about what the doctors had said. As per info given by Dada, Hazrat said 'Doctors jhoothay hain, Mera Allah saccha hay. Bacchi ko kuch nahi hoga'. Maulana Afthab Cassim Sahib Qibla is also a witness to this as he

was also with Hazrat in Harare when this happened. Alhamdu Lillah, those words of Hazrat were enough for us!!

That night, the doctors suddenly decided to leave her on the life support machine for the entire night. My cousin Talha and I were with her the entire night. Dada came after Fajr to see her and noticed that her feet were warm. The following day, Khaadim e Huzoor Taajush Shariah, Our Marhoom Asif Bhai Razvi brought Huzoor Aala Hazrat's Chaadar Mubaarak and kept on her. Doctors said that there were some positive changes in her. They mentioned that after certifying her clinically dead, she came back to Life!

They admitted and accepted that it as a miracle. One of the female Doctors (her gynaecologist), an ex-pat, wept and had said, 'I will write about this miracle, upon arriving in Australia! However still more, according to doctors, though she was revived from being clinically dead, she might lose her mental abilities and also have other damage to the brain, hence she would need to be hospitalised for a further six months to fully recover.

However, Alhamdu Lillah by the Karam of our Beloved Murshid, she was discharged from hospital within 10 days and Alhamdu Lillah she is well till this day, living a normal life with no brain or other damage! Allah has blessed her with a son whom Hazrat has named Nujaid Raza.

Difficulty Alleviated

Brother Junaid Raza of Malawi also mentions this incident:

I was into some produce business sometime in 2002. I had supplied some produce to a certain client. He was not paying my money. My entire capital was blocked. I had made several attempts (phone calls, personal visits), but to no avail. This went on for about two months. Alhamdu Lillah, Hazrat and Allama Saab blessed Malawi once again with their esteemed presence.

They resided at my Dada, Marhoom Ali Bapu's place. The following day after Fajr Namaaz, my cousin Atif and I told Allama Saaheb and my late father, Marhoom Ghulam Jeelani Khan spoke to Hazrat about it. Alhamdu Lillah that very same day, that client came and paid us the full amount in cash! After struggling for about two months, with Hazrat's and Allama Saabs Karam, Alhamdu Lillah I got my money back!

Karaamat at Frankfurt International Airport

Haji Mohammed Ali Guman mentions that this year (2014) during Hazrat's trip to Europe, we were blessed with having Huzoor Taajush Shariah in Holland and Hazrat went to Noori Masjid as well and also spent a night at the residence of Haji Liaqat Dilmahomed (Chairman of Noori Masjid Amsterdam). We also journeyed by road to Germany to spend some time in the blessed company of Hazrat Taajush Shariah.

When Hazrat was departing from Frankfurt, we all went to the airport to say farewell to Huzoor Taajush Shariah. Maulana Afthab Cassim Qaadiri Razvi Noori of South Africa and Brother Rukhsar Husain from UK also accompanied our Amsterdam Noori Masjid group. Whilst at the airport Huzoor Taajush Shariah said, the he wished to pray his Zuhr Salaah. An area of the airport was cleared for Hazrat to perform his Salaah. I saw Hazrat pray Salaah with such sincerity and devotion as I have never seen anyone else perform Salaah before. Whilst he performed his Salaah, people who passed by stopped to look at him pray. Both Muslims and non-Muslims were attracted to his personality. Within minutes, there was a huge crowd of people standing at a short distance from where he was praying and all were looking at him with such amazement. It was as if they had never seen such a blessed person in their lives before. Even airport staff stood respectfully whilst he prayed his Salaah. I even saw an African person standing nearby weeping as he looked at Huzoor Taajush Shariah performing Namaaz.

He stood there watching Huzoor Taajush Shariah until he completed his Salaah. There were Turkish people as well standing there with their families looking at Hazrat. The people only went away as Huzoor Taajush Shariah left the main section of the airport to go towards the boarding gates. It was an amazing and blessed scene, to see how Almighty Allah shows the excellence of his beloveds, that even those who do not believe are attracted towards him without realising. This was a Karaamat which made me think how fortunate we were to be connected to Huzoor Taajush Shariah.

Alhamdu Lillah, I (Afthab Cassim Qaadiri Razvi Noori) is also witness to the above Karaamat and was present with Haji Mohammed Ali and the Noori Masjid delegation and others from different parts of Europe who came to Germany to take Hazrat's blessings.

His Word is His Karaamat

It was also through Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer's Dua that my daughter was born on 10th Shawwal being the Birthday of Aala Hazrat رضي الله عنه.

When she was born, I called Huzoor Taajush Shariah and requested Hazrat to accept her into the Silsila as his Mureed. However, Huzoor replied that spiritually he has, but he would personally come and initiate her into the Silsila when he comes to South Africa.

Fortunately, after few months Huzoor Taajush Shariah came to South Africa and was residing at the home of Sayed Ebrahim and Brothers, where Hazrat has resided for almost 18 years. During this visit, as on other visits I had the good fortune of serving Hazrat and being with him for most of the time. After a few days, I decided to take my daughter who was now four months old to Hazrat so that he may make her Mureed. I took leave to go home for a while and returned with my daughter, but Hazrat had gone to rest. I waited with her for a while but Hazrat was still resting and she was becoming restless, so I took her back home.

The following day again, I went home to fetch her and brought her to Sayed Saabs home, but Hazrat had left to go somewhere. This went on happening three or four times and I just could not get my daughter to Hazrat. I was distressed as I was spending most of my time with Hazrat but by the time I got to Hazrat in my spare time, I would not be able to get him.

Finally, late one night I had a phone call from Brother Ashraf of Estcourt who was driving Hazrat to Durban from an out of town trip. He said that Hazrat was coming to my home, but it was very late so Hazrat will stop at my place for a short while. As the car drove into the yard, I went over to Hazrat and kissed his blessed hands.

Hazrat said, Bring your daughter, I have come to make her Bai'at. I rushed into the house and brought her out. Hazrat carried her in his blessed hands, made her Mureed and then blessed her with his Duas. I had not mentioned to Hazrat on this trip that I was attempting to bring my daughter to him and was failing to do so, but Hazrat remembered his words to me on the phone, that he would come personally and make her Mureed, and he did as he had mentioned.

Alhamdu Lillah, this was a great honour for me and for my family.

When my wife was expecting our son, she had miscarried in the early weeks of pregnancy. Sadly, she had experienced such miscarriages in the past so we were well aware of the situation.

I told her that we should go to the Dr and follow the normal procedure after a miscarriage. My wife at that moment insisted that I call Huzoor Taajush Shariah. I agreed but said that I would call Hazrat after we returned from the hospital, but she insisted that I called Hazrat immediately.

I then called Huzoor Taajush Shariah and Hazrat personally answered the call. After passing Salaams to Hazrat, I mentioned that my wife had once again had a miscarriage and that we were on our way to the hospital shortly. I requested Hazrat's Dua for all to go well at the hospital. Huzoor Taajush Shariah instead of making Dua for what I asked, said: 'She will not abort the baby! All will be well, in sha Allah you will have a son.' I was in an anxious state and said, 'Huzoor she has already miscarried and all the signs of miscarriage are evident.' Hazrat again said, 'She will not abort the baby. After speaking to Hazrat we went to the hospital.'

The Dr on basic examination and after mentioning the situation said sadly it was a miscarriage but she said she would do a scan and then prepare for the post miscarriage procedures. She took my wife into the consulting room and after a while, she came out looking surprised. She said that she

could not understand, as all the signs of miscarriage were present but there was no miscarriage and that the pregnancy was very healthy and all was in order. She could not explain anything further as she was astonished by the situation. Alhamdu Lillah, after a full term pregnancy my son Mohammed Abul Barkaat was born.

This was the Karaamat of Huzoor Taajush Shariah, which I (Afthab Cassim) personally experienced. This is one of many Karaamats of Huzoor that I have personally experienced. I will attempt to mention few other Karaamats of Hazrat hereafter.

Karaamat mentioned by Huzoor Asjad Raza Khan Qibla

Once whilst I was in the company of Huzoor Asjad Raza Khan the beloved son and heir apparent of Huzoor Taajush Shariah, I asked about Hazrat to him. It was obvious that as Hazrat's beloved son he could say a lot about his beloved and respected father, but Hazrat Asjad Mia is a very humble person and does not say too much.

However, he mentioned a Karaamat of Huzoor Taajush Shariah during his childhood which showed his immense foresight even when he was a little boy. Huzoor Asjad Mia Qibla says that his respected and dear aunt, the sister of Huzoor Taajush Shariah Qibla mentions that when Hazrat was a little boy and his beloved mother, the daughter of Huzoor Mufti e Azam

Hind ﷺ was expecting a child, Huzoor Taajush Shariah would go to her and run around her and say, 'Qamar is coming! Qamar is coming!'

Huzoor Asjad Mia says that his aunt mentions that when Huzoor Taajush Shariah's blessed mother gave birth, it was a baby boy and he was thus named, Qamar Raza. Subhaan'Allah! This was Huzoor Taajush Shariah's foresight even as a child.

Miracles in the Holy Lands

Alhamdu Lillah, in December 2012, Huzoor Taajush Shariah once again visited the Haramain Sharifain and this humble servant (Afthab Cassim Qaadiri Razvi Noori) had the opportunity to make Haaziri with Hazrat in Madina Shareef, and joined Hazrat for Umrah with my family. During this time, I had seen many Karaamats of Hazrat. I would like to relate some of these Karaamats here.

First Karaamat in Madina

First, I must mention that I had gone to meet Hazrat at his residence in Madina Shareef and all those present had gone one after the other to greet Hazrat and take his Duas, in the room in which Hazrat was resting. I followed the long line of people and watched as Hazrat met each person warmly. As I waited to meet Hazrat, I thought about what Hazrat would say, as it was my first time in Madina Shareef with Hazrat. As I got to meet Huzoor, I greeted him with Salaam and then on hearing my voice

Hazrat said, 'Afthab Cassim', and I said, 'Jee Huzoor.' Hazrat then smiled and whilst holding my hands he said, 'Welcome to Madinatul Munawwarah, The City of Light.' I was overwhelmed by these words of Hazrat as I was wondering what he would say when I met him, but my heart went into a state of ecstasy when I heard Hazrat say this to me. For me, this was my sign of acceptance, as the Representative of the Beloved Rasool ﷺ Huzoor Taajush Shariah was welcoming this beggar to the City of Nabi Kareem ﷺ. For me this was a great honour and privilege. Alhamdu Lillah, Hazrat has always been generous in every way towards this humble servant. Allah keep us all in Hazrat's shade of Mercy always.

Karamaat at Masjid un Nabawi Shareef

The following evening after Asr, we were blessed with Haaziri at the Most Sacred Court of Sayyiduna Rasoolullah ﷺ in the blessed company of Murshidi Huzoor Taajush Shariah. My son Mohammed Abul Barkaat and I entered the Masjid un Nabawi Shareef from the Baab Jibra'eel and awaited Hazrat's arrival, whilst my wife and daughter waited in the Holy Courtyard outside Baab Jibra'eel so they too could be privileged to be in the shade of Huzoor Taajush Shariah at the Sacred Court of Nabi Kareem ﷺ. Hazrat Arrived at the Holy Rauda Shareef accompanied by his close Khaadim Haji Yunus Qureshi, who is Alhamdu Lillah blessed with always being in the company of Huzoor Taajush Shariah on almost all his travels. Also with Hazrat was Alhaj Syed Zaman Qaadiri who is the beloved son-in-law of Mujahid e Ahle Sunnat Allama Syed Shah Turab ul Haq Qaadiri Qibla. Also present was Janaab Raja Bhai who is originally from India but

currently residing in Madina Shareef, and other Khaadims and Mureeds of Hazrat were also present. Hazrat sat in the area between Baab Jibra'eel and the Holy Rauda Shareef, which is the area at the side of the Rauda Shareef, meaning that the side of the Rauda e Paak was on Hazrat's right side. He sat for a while reciting his litanies and then suddenly Hazrat stood up and turned to face the Rauda Shareef. The Wahabi guard there came running to the front and started to say that it was not allowed to stand with hands tied facing the Rauda in this manner and that he should face the Qibla. Hazrat paid no attention to him and continued conveying Salaams in the Exalted Court of Nabi Kareem ﷺ. Those standing near Hazrat were alarmed at what would happen next. Then suddenly to the amazement of all, the Wahabi guard turned and walked away as if had been subdued. He took a stool and sat down quietly. He then went on looking at Hazrat and did not even move from his stool or say a word. Hazrat went on conveying Salaams in the Court of Nabi Kareem ﷺ in a respectable tone. Hazrat stood there for a very long time and we all stood with Hazrat facing the Rauda Shareef from where we were. All those who have been to Masjid un Nabawi Shareef will know that if you stand at this particular place and face the Rauda Shareef the Guards of the Regime will not allow you to do so. However, the guard was now sitting there just looking as if in a daze. After Hazrat had conveyed Salaams to his hearts contentment, he started to respectfully walk away to leave the Sacred Masjid Shareef. It was only then that I noticed few other guards rushing over to the initial guard and asking why he was not doing anything to stop what was happening, but by then we had already left and the said guard seemed lost and confused as to what had happened.

Subhaan'Allah! This was the special blessing bestowed upon Huzoor Taajush Shariah in the Court of Nabi Kareem ﷺ that even the enemy were subdued and could not do anything to stop him from conveying Salaams to his hearts contentment.

Kissing the Hajr e Aswad

Huzoor had almost completed all seven rounds of his Tawaaf when he told his Mureeds especially Haji Yunus, 'I wish to kiss the blessed Hajre Aswad.'

There were a lot of people trying to kiss the blessed stone as usual and it would have been very difficult to go through this crowd and especially with Hazrat's age, it seemed very difficult in that crowd as people were pushing and struggling just to get there.

Amazingly, Huzoor still wished to kiss the Hajre Aswad. The Mureeds rolled his wheelchair in line with Maqaam e Ibrahim and now the distance from there was a few meters away. Huzoor sat there for a few minutes. Contemplating I supposed, but then I realised he was awaiting his special permission. Then, just as Huzoor Taajush Shariah stood up from his wheelchair, a wall of people automatically lined up from the left of the stone and on the right of the stone. Now there was no pushing, no shoving. Everything stopped.

I looked in astonishment as I saw that between Hazrat and the blessed stone, there was not a single person moving. All the people had suddenly moved aside. There was just an open space, an aisle, which had opened up between Hazrat and the Hajr e Aswad. Huzoor walked towards the stone. Even the police there stood still as if standing to attention. I looked at this happening, tears flowing from my eyes and I said,

‘There goes a true Wali of Almighty Allah’

I pointed out what was happening to my son, my wife and my daughter so that they too could be witness to this Karaamat of Huzoor Taajush Shariah, and they too could witness the reception being awarded to the Imam of the Era, in the Sanctified Haram of Allah.

Huzoor Taajush Shariah then walked to Hajr e Aswad and kissed it. Hazrat was the only person near the Hajr e Aswad at that moment. No other person was anywhere near him. I looked in amazement and ecstasy as my Murshid e Kaamil was being awarded this Excellence in the Haram of Allah. Hazrat then returned to the wheelchair and as soon as he sat down, everything resumed. The people were now struggling as always again to get to the Hajr e Aswad. It seemed like everything came to a standstill for those few moments to allow Huzoor Taajush Shariah to comfortably kiss the Holy Hajr e Aswad. It is a moment I will cherish for the rest of my life......

After completing Tawaaf, we proceeded to perform our Sa'ee (Saffa Marwa). There, we used the middle aisle, which is for wheelchairs as Hazrat due to health was unable to walk. We all thus entered the wheelchair aisle and followed behind the brother who was pushing Hazrat's wheel chair. He was pushing Hazrat's wheelchair with much speed and by the time we had completed the third circuit I was extremely tired as I and my family were trying to keep behind Hazrat. I turned to my wife and said that we should slow down as all of us were tired and may not be able to keep with the speed of the wheelchair. Just moments later, I noticed Huzoor Taajush Shariah quite ahead and then he gestured to the brother pushing his wheelchair. The brother stopped and Hazrat got off the wheelchair and said that he wished to walk. It seemed like Hazrat had realised our predicament. We then walked with Hazrat very comfortably without any difficulty. As we had two or three circuits remaining, the Azaan for Maghrib could be heard. Those with Hazrat halfway through the circuit tried to get Hazrat to come out of the Sa'ee area and wait until after Namaaz. Hazrat refused and said that we should continue Sa'ee. The Azaan was completed and even the Jama'at commenced, but only a handful of us were left doing Sa'ee in the wheelchair aisle. We all know well that the Saudi Regime is very harsh in this regard and would have definitely made an attempt to stop us or they would have caused us undue difficulty. However, the Karaamat of Hazrat was that we continued our Sa'ee and as they finished their Namaaz, we ended our Sa'ee without anyone coming forth to stop us or cause us any difficulty. After

performing our Sa'ee, Hazrat said that we should go into the Mataaf area and there, behind Hazrat we performed our Maghrib Salaah with Jama'at. Just as Hazrat said the Takbeer e Tahreema, it began to rain lightly and this continued until we completed our Salaah behind Hazrat in the Mataaf. This was another blessed Karaamat of Hazrat, as we did as we wished without performing Namaaz behind the Imam appointed by the regime, but we were blessed with Namaaz in Jama'at behind Huzoor Taajush Shariah in the Holy Haram.

Another Karaamat in Makkah

After completion of Namaaz etc. we followed Hazrat so that we too may remove our hair after Umrah, but within a short while we lost track of Hazrat in the huge crowds.

A bit disheartened as we could not perform the final ritual with Hazrat, I took my son and went to a barber shop which I visited on my past Umrah visits.

On entering there, I found Hazrat having his blessed hair removed. Alhamdu Lillah, we too then removed our hair and we were blessed with receiving the hair of Hazrat, which he removed during this Umrah. This too was a great blessing and Karaamat of Hazrat that he kept us near to him throughout this blessed journey.

Questions Answered without even Asking!

Janaab Haleem Haaziq Razvi mentions that few years ago, a gathering took place in Howrah, where a Deobandi lecturer during his lecture slandered Aala Hazrat Imam Ahmed Raza Khan ﷺ and Huzoor Mujahid e Millat عليه الرحمه. He mentions that after much effort and difficulty he managed to get hold of the cassette that contained the lecture of that Molvi. He then presented it to the Ulama in the locality and to the influential people in the community as well, and explained to them that if this was not refuted and if we did not answer this person now, then our future generation will not pardon us.

However, there was not much enthusiasm or effort from anyone. Janaab Haleem Haaziq mentions that it was good co-incidence that three of four days later, Huzoor Taajush Shariah arrived at one of the Madrassas there to partake in the Khatam Bukhari program.

He says that he wrote down all the objections of that Deobandi lecturer and intended that when he met Hazrat, he would present it to him so that Hazrat may respond to the objections made by the Deobandi lecturer against our Pious Elders. However, Janaab Haleem Haaziq says that he did not get the opportunity to do so because the crowds were so huge, time was less and he did not get to meet Hazrat as he was seated a distance away. He says he remained seated where he was and waited for Hazrat to teach the final Hadith of Bukhari to the students who were graduating.

During this time, he felt stressed about the situation and could not figure out how to get the objections answered. He mentions that he was still seated there thinking what to do when Huzoor Taajush Shariah recited the final Hadith of Bukhari Shareef and then began to explain it.

Whilst explaining it, he presented an argument that served as an answer to every objection made by the Deobandi lecturer, and all my questions were answered without even having to present them to him. Subhaan'Allah! If this is not the power given to the pious servants, then what is it?

Saved From Serious Injury

The same Janaab Haleem Haaziq Razvi, who is one of India's renowned Poets, says that once there was a huge function hosted in Muzaffarpur by Soofi Jameel Razvi Saaheb. Thousands of people flocked there to take the blessings of Huzoor Taajush Shariah and scores of Ulama came from neighbouring areas to take Bai'at at the hands of Huzoor Taajush Shariah.

He mentions that he was the master of ceremonies for the evening and managed to handle the entire program very well, until the very end, when people rushed towards the stage to meet Huzoor Taajush Shariah and take Bai'at at his hands. He says that he cautioned the people time and over again that, the stage was very high and that it was not strong enough to hold so many people on it. However, people were ecstatic to see Huzoor Taajush Shariah and refused to listen to his cautions.

He mentions that the stage began to creek and soon collapsed to the ground. He and Soofie Jameel Saaheb held the chair of Huzoor Taajush Shariah and none was injured seriously. However, a very sharp bamboo broke from the stage and stuck him (Haleem Haaziq) in his belly, short of penetrating into his body. Those around him quickly and carefully cut it off and separated it from him. It pressed through his Sherwani but did not pierce his stomach. All those around him were amazed that such a huge and sharp piece of bamboo did not pierce through him. The following morning at breakfast, Huzoor Taajush Shariah said to him, 'I am sure that you were not injured by the bamboo.' He replied, 'How was it possible for it to pierce through me whilst I was in your service, hence a huge calamity was transformed into a minor scratch.' Janaab Haleem Haaziq says, 'I believe that I was saved through the Karam of Huzoor Taajush Shariah; otherwise anything could have happened at that moment.'

Tasbeeh Even Whilst Asleep

Janaab Qaari Muhammad Saadiq Husain mentions that he was blessed with spending some time in the Khidmat of Huzoor Taajush Shariah during one of his trips. He says that Hazrat had gone to sleep and he sat their massaging some oil into Hazrat's blessed hair. Hazrat had then fallen into deep sleep so Qaari Saaheb says that he just sat there admiring the blessed face of Huzoor Taajush Shariah. He then says that suddenly his sight fell upon Hazrat's palms and he was astonished at what he saw. He noticed that even though Hazrat was in a deep sleep, his fingers were

moving. Qaari Saaheb then pointed this out to others who were in the room. They all looked surprised as Hazrat was certainly in a deep sleep, but his fingers were moving, just as one moves the fingers when reading Tasbeeh. Qaari Saaheb says that this continued to happen until the time that Hazrat did awaken from his rest. Subhaan'Allah! This alone is a Karaamat of Huzoor Taajush Shariah, showing that even whilst resting he is in the remembrance of his Rub.

Extreme Pain Cured

Brother Tariq Hassan of Jeddah mentions the following Karaamat of Hazrat:

I used to have severe pain in my right knee. It was to an extent that every long journey was a nightmare for me. I requested Huzoor Taaj al Shariah who was in Mumbai at that time to help me in this issue. He placed his Blessed hand on my knee and made Ruqqiya on it (made Damm). It is now almost 14 years and I never had pain in that leg.

Rain through His Dua

Janaab Tariq Hassan further mentions the following Karaamat concerning Huzoor Taajush Shariah's trip to Syria:

Hazrat travelled to Syria and many scholars visited him there. One of them said, ;Ya Sidi, August is the month of hot air blowing, so please pray

for rain as for the last 5 years it has never rained in August in Syria.' Hazrat raised his Holy hands and made Dua. Hazrat stayed there for almost 4 to 5 days and it rained every day. Subhaan'Allah!

Permit Issue Sorted Out

Brother Afzal Umer Farooque Lasanwala who is originally from Mumbai but is currently residing in Madina Shareef mentions the following Karaamat of Hazrat:

I had a major issue concerning my documents for Iqama in Madina Shareef and this caused me much grief and trouble, so I requested Huzoor Sayyidi Taajush Shariah to make Dua for me that my problems should be alleviated and my issue of the Iqama should be sorted out. Before this, there was no solution to my issue and I could not find any suitable solution to this situation. On my request, Huzoor Taajush Shariah made Dua for me, Alhamdu Lillah, my situation was resolved swiftly and I got my Iqama. I have seen also other Karaamats of Hazrat including the time when during the evenings, the guards at Masjid un Nabawi Shareef would not allow anyone to enter from the Door which is known as Baab Al Baqi. They would send everyone to enter from Baab Al Salaam, and they were very strict in this regard. However, whilst in Haaziri at Rauda e Rasool ﷺ with Huzoor Taajush Shariah, I noticed that when Hazrat would enter from this side, even though they did not allow anyone to enter at that time, they would not say a word to Hazrat, as if they are unable to see him entering from there. Subhaan'Allah!

Distanced Covered in Amazing Time

A very close friend and my dear and beloved Brother in Delhi, Janaab Khalid Ahmed Siddiqui explains the following Karaamat of Huzoor Taajush Shariah,

I had many personal experiences with my Murshid Huzoor Taajush Shariah, but I want to mention one in particular. In my twenty years of professional driving, it is something, which I had never experienced before. I am really well versed with distances and the amount of time it takes to reach destinations, especially those destinations, which I frequently travel to and one such destination is Bareilly Shareef. In those days, when the roads were not as good as today, it took around 6 to 7 hours to drive from Delhi to Bareilly Shareef.

I was blessed with the honour of driving Huzoor Taajush Shariah from Delhi to Bareilly Shareef. However, on that particular day, whilst Hazrat was seated with me in the car, from the home of Burhaan Bhai who is one of Hazrat's son in-laws to Hazrat's blessed home in Mohalla Saudagran in Bareilly Shareef, it took only four hours. If you ask anyone who drove this road in those days, they will inform you that it was virtually impossible. I have no doubt that this was the Karaamat of this great Wali, Huzoor Taajush Shariah.

The above Karaamat mentioned by Khalid Bhai is proof to the fact that Almighty Allah gathers the earth for his beloved servants.

Coolness Felt in Hazrat's Presence

Brother Vahed (Abdul) Aziz of Durban mentions,

Once, when our Peer o Murshid Huzoor Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari came to Durban, I went to visit him and take his blessings at the home of Brother Sayed Ebrahim in York Place.

It was a very hot evening and the house was really crowded with so many people flocking to meet Hazrat, as it has always been the case at the house of Brother Sayed Ebrahim, due to his hospitality and warmth towards those who come to his home as Hazrat's guests.

The intense heat from the warm weather could be felt in every room, but just as I walked over to Hazrat and touched his blessed hands, I could feel an amazing coolness and comfort, which I cannot explain. It was as if the entire weather and the climate around me had changed the moment I touched Hazrat's Mubaarak hands.

I was amazed by this experience and it caused shivers to run down my spine. My brother-in-law Munawwar also felt the same feeling as he met Hazrat, because we spoke about it after we left and realised that we had both share the same experience.

His Nisbat takes a Mureed to Baghdad Shareef

The very same Brother Vahed (Abdul) Aziz states the following,

I had heard about a Fundraising Dinner which was taking place, but I had no plans to go. However, on the day of the Fundraising Dinner, my brother-in-law Munawwar met me for Jummah Salaah and mentioned that he had already taken two tickets for me.

I had just got back from work and was exhausted after a long and tiring day. However, my family were all ready to go for the Dinner. We got there very late; we only entered once the Dinner had already started. I had my meal and was ready to leave for home, due to being very tired, but they began to call out the names on the tickets.

I always only write my name as Vahed Aziz as that is the name I go by, but on that day I wrote my name as Vahed Aziz Quadri on the ticket, due to my connection and Nisbat to Hazrat, as I felt that it is through him that we are in the hands of Huzoor Ghaus e Azam ﵁. Before this day, I had never written my name anywhere with the word 'Quadri' at the end, as I do not feel worthy of doing so. However, on that particular day, I did so due to Hazrat. My name was called out thrice, before I realised that I was the one being called. I went up to the stage and was told that I had won a ticket to Baghdad Shareef. I was in complete shock! I could not believe this was happening. Alhamdu Lillah, that year not only I went to Baghdad Shareef but my wife and children also were blessed to accompany me to

the Urs of Huzoor Ghaus e Azam ﷺ, even though I could not imagine that this would happen, due to financial constraints. Alhamdu Lillah, I got this ticket to Baghdad Shareef and the means to take my family with me to the Mubaarak Urs of Huzoor Ghaus e Paak ﷺ and I believe that I got all this because I wrote the word 'Quadri' due to my connection to Hazrat. I believe that it is through Hazrat's blessing that Huzoor Ghaus e Paak ﷺ invited me and my family to his Blessed Darbaar.

Barkat in his Clothes

Brother Shanawaaz Qaadiri Razvi mentions the following Karaamat of Huzoor Taajush Shariah:

We along with Hazrat attended a Mehfil at the home of an Arab Shaykh. During this Mehfil, Hazrat wore a white Kurta. The Shaykh whose home we visited really liked the Kurta, which Hazrat was wearing and he asked us about Hazrat's Kurta. After reaching home, I mentioned to Hazrat that the Shaykh was asking about your Kurta.

Huzoor Taajush Shariah on hearing this, immediately removed the Kurta and handed it over to me, and then commanded me to give his Kurta to the Shaykh. A week later, I went to the home of the Shaykh and presented Hazrat's Kurta to him. This alone shows Hazrat's generosity and kindness, but the point that I would like to make here is that the said Arab Shaykh is much taller than Hazrat in height. However, on Hazrat's subsequent visit to the home of the same Shaykh, in order to attend

another Mehfil there, the Shaykh wore the Kurta, which Hazrat had gifted him, and even though he was a much taller person than Hazrat, the Kurta fitted him perfectly. During this visit, the Shaykh said that Hazrat is 'Shaykh Al Barakah' and ever since then they referred to Hazrat as 'Shaykh Al Barakah.'

Steadfastness in Adhering to the Shariah

Brother Shanawaaz also mentions the following incident, which is also a Karaamat of Hazrat as to how the hearts of people change towards righteousness in the presence of Hazrat. He says, 'Once we along with Hazrat went to meet another great Shaykh and whilst seated there, the Azaan for Maghrib was called in the mosque, which is beside the Shaykh's home, which is actually his Mosque (i.e. run by him) and it is named after the Shaykh as well. He tried to convince Hazrat to go to the Masjid and lead the Maghrib Salaah at his Masjid. It must be noted that Salaah used to be performed at this Masjid on the microphone and this is contrary to the verdict of Aala Hazrat ﷺ and Huzoor Mufti e Azam Hind ﷺ. Hazrat thus insisted that he would pray his Maghrib Salaah at the house, rather than proceeding to the Masjid. The Shaykh then asked the reason for this and I mentioned that Hazrat does not perform or lead Namaaz by using the microphone. The Shaykh then said that this was no problem at all, and mentioned that he will have the microphone switched off. Hazrat then went to the Masjid and led the Maghrib Salaah, without the use of the microphone, which is rarely possible in such a situation.

An Ill Mureed Cured

Brother Shabir Bakali originally of Lilongwe Malawi and now residing in Cape Town narrated many Karaamats of Huzoor Taajush Shariah, which he personally experienced. We have attempted to quote them here.

Brother Shabir says,

In May 2010, I was diagnosed with reoccurrence of Colon Cancer. When the Professor who was treating me said that I have to be operated, I sought Hazrat's advice and he refused that I should be Operated and mentioned that I should instead seek remedy through Unani or Ayurvedic treatment.

I approached the Professor and said to him that this is the route I want to go down. He laughed about it and said, 'there is no other way in my life's experience that has remedy for this illness other than operation.' I again called Hazrat, and again Hazrat said that I did not need an operation. The third time I spoke to Hazrat again, in a conference call with Haji Yunus and once again Hazrat said that I did not need an operation. Hazrat then said, 'However, if he is insisting then let him go ahead and have the operation.'

I mentioned to Hazrat that they are going to put me on Colostomy bag, He said do not worry, nothing will happen to you. I was being prepared for operation and the Doctor for Colostomy bag came and shaved my chest

and stomach, in preparation for bag. I finally went through with the operation (even though today I realise I should not have) and when I came out of the theatre the first thing I checked for was if I was on a bag. Alhamdu Lillah, with Hazrat's Duas I was not. The doctor of Colostomy came to visit me, checked my stomach and was at a total loss for words. She exclaimed that she could not believe that it was my second time Colonoscopy Operation and I had no bag! She then said that I was the biggest cheat and that in her 27 years career in this field, she has never experienced this. I said that, where their medical science ends is where our spiritual prayers start and I do not know where my Spiritual Masters power starts. She brought in a number of her colleagues and narrated my story and all of them shook their heads in disbelief.

I arrived back home after 3 weeks on a Thursday and on that Saturday Mansur Bhai, who is the husband of my daughter's Appa (Madrassa Teacher) came to see me, and I narrated my problem to him. He said to me that I should have contacted him before the operation, because there is a Unani and Ayurvedic Doctor who would have treated me for this illness. On hearing this I cried and I said to him, my Peer o Murshid had already said I did not need an operation and that I should use Unani treatment.

Ever since then, I say to all, 'When Hazrat advices on any matter, do not use your own brains, do what he says.' I called Hazrat that evening and begged for forgiveness and Hazrat warmly, gave me hope and said, 'Do not worry, you will be fine!'

Mureed Is Saved From Financial Loss

Brother Shabir Bakali mentions the following incident about Marhoom Asif Bhai Aboobaker who we all know was a special Khaadim of Hazrat, who possessed great love and respect for our Peer o Murshid.

Marhum brother Asif had built a hotel in Lilongwe, Malawi. The land for the hotel was purchased from the Lands Department and the plans for the construction of the hotel were approved by the City Council. This happened just before a new government had come into power. When the new government came into power, there were some people who were jealous of Asif Bhai and disliked him due to his very staunch Aqida.

These people had influence and thus used their influence in the government departments to get the building demolished and for the land to be re-zoned as a public land. He contested this, but all his efforts and all communications with the then government fell on deaf ears. He handed this matter over to Hazrat and requested Hazrat to make Dua and spiritually assist him in this matter.

Alhamdu Lillah, 3 years later the government took the hotel, but they paid him 4 million usd for the property, which was much more than it's worth.

A Mureeda is Blessed By Duas of Her Murshid

Brother Shabir Bakali also mentions the following incident. He says I was on my way to the airport to fly from Cape Town to Johannesburg as Hazrat was arriving that day from Dubai. As I drove to the airport, I received a call from my niece Ruhina who is the daughter of my brother Rafik Bakali, the former chairman of the Lilongwe Sunni Jamaat. She called me and was crying bitterly over the phone. I was shocked at her condition and asked her what had happened. She mentioned to me that she was pregnant and had been diagnosed with T.B. Thus, was taking strong T.B. medication and three doctors in Quilimane, Mozambique and doctors in Johannesburg have advised her to abort the pregnancy. I asked her to calm down and I mentioned to her that she had called at the right time as I was going to meet Hazrat in Johannesburg. That evening I called my niece and allowed her to listen in on my conversation with His Eminence, Huzoor Taajush Shariah. Hazrat after hearing what I had to say said, 'No! She must not abort.' He said, 'Tell her to throw away the T.B. medication and instead ask her to take strong vitamins.' I said to Hazrat that she has two sons and desired to have a daughter; hence, she is so distraught with this present situation. Hazrat smiled and said, In'sha Allah she will get a girl. I asked for a name and Hazrat said, 'Call me when she is born.' Alhamdu Lillah! My niece did not have to abort the baby and the T.B. went away after she followed Hazrat's advice. She was blessed with a healthy baby girl, whom Hazrat named Mubina, who is now Ma'sha Allah 7 years old. Subhaan'Allah! This is the power of the Awliyah!

These above mentioned words of Hazrat alone was a guarantee that Brother Shabir's niece will be well and that she will have no need to abort the pregnancy, because by Hazrat saying that Shabir Bhai should call him when she is born meant that the pregnancy will not be aborted and that it would be a girl! Subhaan'Allah!

Murshids Silence, Silences The Corridors Of Power

Brother Shabir Bakali mentions yet another blessed Karaamat of Huzoor Taajush Shariah. He says,

My son Hafez Muntazir had passed Matric but was not getting place at the Faculty of Dentistry. Hazrat was to arrive in Lilongwe and I departed from Cape Town to meet him. Prior to that, I had been to the Professor at UWC thrice and he mentioned to me that there was no chance as the waiting list was of 192 students and the places remaining were only 8, of which all were allocated to the children of Ministers and high profile persons of neighbouring countries.

I talked to Hazrat after Esha Salaah and Hazrat said it would be done. I asked if I could call the Professor the following day (i.e. that Tuesday) and Hazrat said that I could call the Professor. When I called the Professor on Tuesday, he became very upset with me and started shouting, and said that it was impossible for my son to get into the faculty. He said this and put the phone down.

We prayed Asr Salaah on Wednesday at Asif Bhai's house and Hazrat was about to go to the house of some other Mureeds. Just as Hazrat sat in the car, I mentioned to Hazrat that the Professor had declined my request and put the phone down on me. Hazrat exclaimed, 'Why!' Hazrat then remained silent for a short while and I conveyed Salaam to Hazrat and left the car.

I prayed my Maghrib Salaah at Masjid and just as I came out of Masjid, I received a text message from Muntazir. The message said that he has been called to the Registrar's office the following morning to join the Dentistry faculty. Alhamdu Lillah, Muntazir is now a qualified Dentist by Hazrat's Dua. 'I now truly believe what Allah's Walis can do' they do not say a word, yet the entire world can stop at their door step.

Plane Is Stopped For Taajush Shariah

Brother Shabir Bakali relates another incident, in which he says,

We were in Harare, Zimbabwe with Huzoor Taajush, at the house of Brother Askari Raza. We were booked on a flight to Johannesburg the following morning at 08:35am. Hazrat prayed his Fajr and after taking tea and performing his Salaatul Ishraaq, Hazrat went to take some rest. When Hazrat rose from his rest, it was already 08:15am. By the time, Hazrat freshened up and put on his Jubbah and Amaama Shareef, it was already around 08:35. All of us, which made up about ten passengers who were booked to be on the 08:35 flight with Hazrat looked at each other in

confusion, not knowing what to do. However, none of us had the courage to say anything or to mention to Hazrat that the flight by now had closed its doors and departed. Without saying anything, we all left for the airport just after 08:35, which was actually the time of departure for the flight we needed to board.

By the time we reached the airport, the flight was already on the runway. Amazingly, the plane did not leave. It returned to the departure gate and we all boarded the flight at almost 09:25. You should have seen the passengers staring at the Shining Star of Ahle Sunnah. That said the whole story as to why and for whom the Plane was stopped right in the middle of runway.

Saved Without A Scratch

An ardent and devoted Mureed of Huzoor Taajush Shariah and a true Aashiq of Huzoor Muhad'dith e Kabeer, Brother Luqman Aziz of Limbe, Malawi mentions the following incident. He says,

It was a day in October 2013, when we were returning home from an outing to Mangochi (Lake Malawi). I was driving the land cruiser, with 3 other adults and 2 babies on board. With everyone asleep, I was reciting Durood Shareef and continuously invoking the Glorious Name of Huzoor Ghawth al A'zam. Suddenly, I remembered that I had not prayed (for that day) the Tasbeeh, which my Murshid e Kaamil prescribed to me. (I had

consulted Hazrat about attaining spiritual closeness to Him, to which He replied, recite daily 100 times Ya Musaw'wiru Ya Allah).

I had probably prayed the Tasbeeh only about 11 times, when suddenly I lost control of the car, after hitting a huge pot-hole. The car swerved, eventually taking a flip and landing on the side of the road. Stranded, with the car upside down, nothing came to mind, but the Tasbeeh from my Shaykh and by the Grace of Allah; we were able to make it to safety.

Once out of the car, I feared the worst for my daughter and nephew (both 2 years of age), but Alhamdu Lillah, all of us were perfectly well, with not a single scratch. Onlookers stopped and hastily questioned us (after looking at the state of the car). They said, 'Where are the casualties? We can rush them to the nearby clinic.'

I said to them, 'Here we are, scratch-less'. Whoever passed by, uttered in amazement, 'The Almighty has been great to you people and something good you have done has saved you all'.

Allahu Akbar, the surrounding area of the accident scene was hard dusty ground and rocks. Subhaan'Allah, the car landed on a bed of branches. It was as if someone had laid branches and grass at the exact spot the car was meant to land on. Subhaan'Allah, I know deep down, that when I sat at the feet of my Shaykh and asked him for his closeness (a few months before this incident), Hazrat knew what was going to transpire and when. Otherwise, how was it possible that all of a sudden I remember Hazrat and

the Tasbeeh which Hazrat blessed me with, at that particular time. No doubt, through the Sadqa of Sarkaar e Ghawth al A'zam ﷺ, my Murshid placed his Blessed sight upon us in our time of distress and heard our call of assistance.

May our lives be sacrificed at the blessed feet of the greatest living personality on earth today, Sayyidi Sarkaar Taajush Shariah! Aameen Ya Rabb Al Aalameen.

A Young Sister Survives Severe Complications by Adhering to Aala Hazrat & Taajush Shariah's Fatwa

This Karaamat relates to a young sister whom I have known since she was a baby. She was diagnosed with a serious illness as a young girl and has been fighting the disease ever since. I have noticed that her faith in Allah and His Rasool ﷺ has kept her positive for many years, and more so her Yaqeen in her Murshid Huzoor Taajush Shariah. I requested her to write a brief account of a situation, which she faced during her long illness. Sister Raeesa Inaiethoola writes the following account of her medical complication,

A few years ago I got very sick. My doctor had told me that I need to have blood transfusion. However, I declined because of Aala Hazrat's and Hazrat's Fatwa about blood transfusion. I had asked my doctor if he could guarantee that by taking the blood I would survive, but he was unable to give me this type of guarantee. Therefore, I had refused to have the

transfusion based on my beliefs and my Yaqeen in Allah. People tried to convince me otherwise, but I was adamant that I did not wish to have blood given to me and that according to Aala Hazrat رضي الله عنه it was not acceptable, as it could not guarantee that it will save your life. I felt that my case was not categorised as a life and death situation therefore blood transfusion was not necessary.

I personally felt that whatever was meant to happen would happen and I did not wish to disobey Aala Hazrat رضي الله عنه and Hazrat's Fatwa by taking the blood when there was an alternate source of treatment available. My reasons for refusing the transfusion was that I did not wish to go against the teachings of Aala Hazrat رضي الله عنه and I had felt that by taking the blood I would have been doing the exact thing that I did not wish to do. I made my family very aware of my decision not to have blood transfusion and at first they did not support it and brought in Moulana Afthab Cassim to try to convince me otherwise. When Moulana arrived he had asked my reasons for not taking blood and I had questioned Moulana by asking him about Aala Hazrat's ruling on blood transfusion. Moulana explained the fatwa to me, said that he understood my reasoning and that I should do as I wish and then left to speak to my family. After speaking to Moulana my family understood and accepted my decision and Alhamdu Lillah even though I did not accept the transfusion at that critical moment, the alternative treatment worked even though the doctors did not believe that it would work in my situation. Alhamdu Lillah, even though I still have the illness, I survived that critical situation through acting on the Ruling of Aala Hazrat رضي الله عنه and Huzoor Taajush Shariah.

Alhamdu Lillah, I (Muhammad Afthab Cassim Qaadiri Razvi Noori) remember well my discussion with Raeesa that day and I remember asking her reasons for not accepting the transfusion. When she asked me about the ruling of Aala Hazrat ﷺ as mentioned by Huzoor Taajush Shariah, I explained it to her and she said to me that she wants to act upon what she learnt. I felt a special and blessed comfort in my heart, that surely through the Karam of Aala Hazrat ﷺ and Huzoor Taajush Shariah, she will pull through the critical situation she faced. I really felt proud of Raeesa that day and still do when I think about that day. I remember after this episode even the doctors were amazed as to how she had pulled through. I remembered that she later said to her doctors, words to this effect, 'You said that I could die if I did not take the blood Transfusion. How is it that I am well and alive today?' The doctors could not answer her question.

May Allah keep us all firm on the Teachings of Huzoor Aala Hazrat ﷺ and the true inheritor of his Knowledge and Ruhaniyat, Huzoor Sayyidi Taajush Shariah.

Note: The Shar'i ruling pertaining to Blood Transfusion etc. has been presented in the Section discussing Hazrat's English Fatawa.

Dream of Taajush Shariah

Respected Al-Haj Brother Aqib Farid Al-Qaadiri mentions the following:

I was in Abu Dhabi in late 1990's when I saw this dream, before the time of Fajr Salaah, on a Friday. I dreamt that I am in the Holy Haram Shareef in Makkah Mukarramah. It was dark in the Haram Shareef signifying that it was night time or before Fajr there too.

There was no one else in the Haram and I was thinking (in the dream), why is not there anyone here. I was then in the Mataaf and suddenly there I saw Hazrat Mufti Akhtar Raza Saaheb, from far away, taking the place of Imamat near the Maqaam e Ibrahim.

He was alone; no one else was with him, at that sacred place. He started offering the prayer and then some persons gathered behind him.

From this, I deduced that in these dark times, Hazrat will soon become the leader of Ahl e Sunnah and will be granted a great honour and position of Wilayah.

A House By His Words

Around 1994 Taajush Shariah Huzoor Mufti Mohammed Akhtar Raza Qibla visited the old residence of Haji Sayed Fakir, father of Sayed Ebrahim Qaadiri and Brothers in Reservoir Hills for supper at about 7pm. Hazrat that evening was scheduled to visit three other Mureeds homes and was

to spend only just half an hour at this residence. Hazrat requested that all present should continue partaking supper as he wanted to take a short rest. Hazrat rested in one of the bedrooms and an hour later awoke and requested to make Wudu and performed his Esha Salaat. Brother Sayed Ebrahim attended to Hazrat at the wash basin where he performed his Wudu.

After completing Wudu Hazrat said that this residence was now too small, (even though it was a big house, but due to many people it looked small). At this Haji Sayed Fakir commented to Hazrat that it meant Hazrat has indicated that we would get a large home and this was a form of Dua. Hazrat performed his Esha Salaah and thereafter proceeded to partake in the supper.

Brother Sayed Ebrahim says, after supper as Hazrat was leaving the home, he stepped outside into the driveway and there he asked as to where we would like a new home. We pointed in the direction of some night-lights in the horizon and mentioned that the preferred area was the Sherwood/Overport area. Hazrat said In'sha Allah it will be realised. After 6 months they had forgotten about Hazrat's Dua, when the family was informed by Sayed Ahmed Saeed, a younger brother of Sayed Ebrahim about an impending auction of a large property comprising of 4 separate apartments, which suited them well, as the family comprises 4 brothers. The family had a limited budget for this auction and had tried to contact Hazrat to make Dua for their intended successful bid for the property, but Hazrat could not be contacted.

Nevertheless as Hazrat's Mureeds they were confident of their spiritual link and attended the auction. They were successful at the budgeted maximum price. This is the home at 23 York Place, Sydenham, exactly near the night lights that they had pointed out to Hazrat that night after the supper.

After a few days, they had notified Hazrat of his Dua and the successful purchase of the property. Thereafter, Hazrat said that he would soon come and stay for a week at this new home. Alhamdu Lillah, Hazrat has since 1995 been hosted by the family for almost 18 years. Alhamdu Lillah, this residence has been host to over 15 senior well-known Sunni Scholars namely; Taajush Shariah Hazrat Mufti Akhtar Raza, Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa, Hazrat Allama Sayed Shah Turabul Haq, Hazrat Mufti Mohammed Hussain Sakar and many others.

This massive home was purchased at a very cheap price by the Sayed Brothers and serves as the host to many Ulama till date.

Loss transformed into a profit

Khalifa of Taajush Shariah, Respected Haji Babu Ahmed of Sri Lanka mentions, I import textile fabrics from China. Once, a supplier cheated me by sending inferior quality fabrics. I lost about $50 000 in that consignment. I informed Huzoor Taajush Shariah about my loss. His Holiness made Dua that I got double this amount. Within a year I saw that I made profits like Hazrat had said.

A Son after Many Years

Khalifa Taajush Shariah, Respected Haji Babu narrates,

A Brother had been blessed with several daughters but he did not have a son. When his wife was pregnant, he came to Hazrat and requested for duas to have a son. Hazrat made Dua and his wife delivered a baby boy. Alhamdu Lillah!

He Senses The Fragrance of A Sayed

Alhaj Syed Zaman Ali Jafri Qaadiri who is the son-in-law of Mujahid e Ahle Sunnat Hazrat Allama Sayed Shah Turab ul Haq Qaadiri Qibla says,

Huzoor Taajush Shariah is a personality who is himself a Karaamat (i.e. a miraculous personality). On many occasions this humble servant was blessed with observing his miraculous manifestations, as Almighty Allah by the blessing of His Beloved Habeeb ﷺ afforded this humble servant with the opportunity to accompany Hazrat thrice on Hajj and Ziyaarah. Hence, I am a first-hand witness to many of Hazrat's Karaamats. From amongst the many incidents, I would like to present two incidents from my personal experiences.

Just as we hear about many incidents concerning Sayyidi Aala Hazrat's رضي الله عنه love for Huzoor Sayed e Aalam ﷺ and his love for his ﷺ Ahle Bait e Kiraam, where it is mentioned that the beauty of Sayyidi Aala Hazrat's رضي الله عنه

love for Huzoor Sayed e Aalam ﷺ was such that he could recognise a Sayed (descendant of Nabi Kareem ﷺ) by his fragrance.

During Hajj, I had wished in my heart for the blessed opportunity of being able to serve Huzoor Murshid e Kareem مد ظله العالی by pushing Hazrat's wheelchair, but the crowd of people was too much and I was not getting a chance to do this. Then, during one instance, when all of us had gone with Hazrat for Rami at the Jamrat, I discreetly managed to get hold of Hazrat's wheelchair and started to push it. I had probably taken only about ten steps when Hazrat asked, 'Who is pushing the wheelchair?' One of our companions mentioned that Huzoor Syed Zaman Saaheb is pushing the wheelchair. One hearing this Hazrat said to this Faqeer, 'Syed Saaheb! You do not push the wheelchair. Let someone else do it.'

Even though others were pushing the wheelchair before me, Hazrat never asked about who was pushing the wheelchair. At that time, I merely regarded this as a co-incidence and did not pay much attention to what happened. However, when an almost similar situation took place with my son Syed Muhammad Soban Ali, so I then realised that this was Hazrat's Karaamat and this was a sign of Hazrat's close connection to Aala Hazrat رضی اللہ عنہ. It was a testimony to the fact that he was the true successor of Aala Hazrat رضی اللہ عنہ because just as Aala Hazrat رضی اللہ عنہ was blessed with the ability to sense the fragrance of the Ahle Bait, in a similar way even though Huzoor Taajush Shariah's vision is impaired, he is blessed with the sense of recognising a Sayed by his fragrance.

My son experienced such a situation on two separate occasions and my wife and other females who were present are witness to this. At the home of Brother Tariq Hasan in Jeddah, whilst there to welcome Hazrat and after Hazrat had gone into the house to rest, Ali started to press Hazrat's blessed feet, when all of a sudden Hazrat asked, 'Who is pressing my feet?' It was mentioned that Huzoor it is Soban Ali the son of Syed Zaman. Hazrat immediately recited the 'Astaghfar' and immediately sat up, and then held Soban Ali's hand and gently moved it away, by saying, 'Sayed Saaheb, you do not press my feet'.

Such an incident happened twice with Soban Ali. This was witnessed by those sisters who were present nearby.

After looking at the similarity of both these incidents, you yourself can determine what the result of it is. This is the personal experience of this humble servant and I have attempted to report it just as it happened without any exaggeration or fabrications. Allah bless us all with being in the company of the Righteous persons. Aameen.

Special Privilege afforded to Hazrat by Nabi ﷺ

The young Hafez Bilal Tayob of Lilongwe, Malawi has been blessed with the opportunity of being in Hazrat's blessed company on many journeys and whom I have personally seen listen to Huzoor Taajush Shariah's Qur'an recitation. When Huzoor was doing Hifz on few occasions I saw him read what he had memorised for that day to Hafez Bilal. This is Hafez

Bilal's good fortune and a blessing for him. I pray that he and other young brothers who are blessed with being with Hazrat should always value this excellence and realise how fortunate they are to be afforded this honour. Hafez Bilal mentions,

Once during our journey for Hajj, we made Haaziri at the blessed Court of the Beloved Rasool ﷺ in Madina. All of us had gone for Haaziri with Hazrat that afternoon.

It was about 30 to 40 minutes before their Asr time, so the 'muttawas' had started seating everyone in front, in preparation for the Asr Salaah. On that day, they would not allow anyone to stand for Salaami in front of the Rauda Mubaarak, so we were all pushed out. However, Hazrat stayed on for another 15 to20 minutes calmly and comfortably giving Salaami before Nabi ﷺ. It was as if they could not see him there. It was only Hazrat standing there, with Haji Yunus beside him, whilst everyone else was pushed out or was forced to sit down. Hazrat only exited after he had completed passing Salaam to his heart's content.

Stolen Car Recovered

Hafez Bilal also mentions the following incident,

Once my car got stolen from my house and for two days there was no news of the car. I was very troubled and called Hazrat. Hazrat was upset at my loss and then made Dua.

The following day the car was found on a road which is an hour's drive away from Lilongwe with a tyre which was punctured and totally damaged. The thieves abandoned the car and left. It was ascertained that they were attempting to take the car away to Mozambique. Since the car was parked on the main road, a police officer was standing near the car waiting to give the owner a fine. He waited for a long time and no one came, so he found the car unlocked and opened the door of the car.

He found a telephone bill in the cars cubby and called the number, which belonged to my brother and that is how we recovered the car. This was surely through Hazrat's Dua and Blessings. All I can say is that Hazrat's Karaamats are countless. When he says 'Hojayega', I have seen that it is done.

Operation Cancelled By Hazrat's Hukm

Few years ago I (Afthab Cassim Qaadiri Razvi Noori) had gone on a lecture tour to Amsterdam. It was my first experience with the European winter and on my return home I had fallen seriously ill. I had a severe chest infection and severely blocked sinuses and my Eustachian tubes in the ears were completed blocked. My G.P. decided that I needed to see an ENT specialist to resolve this problem.

The Ent Specialist after checking me concluded that the only solution was now to undergo an operation, as by now I was having major problems hearing and my chest was badly congested. I was booked for an operation

and admitted to hospital. During this time, Hazrat was in Malawi and I had asked for Hazrat to be informed about my operation for Hazrat to make Dua. About an hour before my operation, I received a call from Malawi. It was Brother Junaid Raza (grandson of Ali Bapu عليه الرحمه).

He mentioned that Hazrat wished to speak to me. The phone was passed to Hazrat and Huzoor said to me, you should not have the operation. Use some other medical treatment and use some Unani medicines, (and he mentioned some medicines to me) and again insisted that I should not have the operation. The theatre had already been booked and I was already being prepared for the operation, when I received this call. I immediately called my G.P. Dr Samir Carrim, who is a staunch Sunni doctor and a very wonderful and kind person. Being a strong Sunni and understanding spiritual issues, I explained to him that Hazrat had called and commanded me not to have the operation done and I said to him that now I will definitely not have the operation, no matter what. He understood and said, if Hazrat says do not have the operation, then you should not have the operation. He said that he would handle the Ent Specialist and make sure the operation was cancelled. It was agreed that I would be treated with medication as best possible. Alhamdu Lillah, I did not have the operation. That evening when the Ent Specialist came to visit me he said, I do not know what happened today but we took another person with the same issue as you into theatre at the time when you were supposed to go in. During the operation, there were some complications and he has completely lost his sense of smell, so now we have to take him into theatre tomorrow again and rectify the complication.

When he said that, I thanked Allah and said, this was the Karam of Huzoor Taajush Shariah that he had foreseen that this could have happened to me and I would have had to have repetitive surgery, so he saved me by Allah's Grace from this situation. Alhamdu Lillah, I followed Hazrat's advice and also followed medical advice from Huzoor Muhad'dith e Kabeer who is a great Hakeem and I recovered without need for operation. The Ent Dr who is a non-Muslim saw me months later when I had gone to visit another patient at the Hospital and on seeing me he said, 'You look well, I am surprised that you are now well without having had the operation.'

I just smiled to myself and said in my heart. I am in the hand of Wali e Kaamil and His Nazr e Karam is on this Faqeer at all times.

Success through Taajush Shariah's Dua

Somewhere around 1999, I was in Harare (Zimbabwe) and Brother Mansur Raza and family were hosting the Annual Urs e Razvi Mahmudi, which there family has been doing for years, and may they continue this Noble task. Brother Mansur Raza, Brother Askari Raza and Brother Imtiaz Raza (also affectionately known as Shaykh Imtiaz for his services to Deen) are the sons of Hazrat Maulana Qaari Ahmed Raza Saaheb. Their late mother was the daughter of Khalifa e Aala Hazrat Allama Mufti Mahmud Jaan Peshawari Razvi عليه الرحمه hence Brother Mansur and brothers are the grandsons of Khalifa e Aala Hazrat Allama Mufti Mahmud Jaan Peshawari Razvi عليه الرحمه .

During this blessed occasion, I had taken the responsibility of being the Master of Ceremonies. After the first night program, we walked off the stage with Huzoor Taajush Shariah. I walked behind Hazrat with others walking with Hazrat. Hazrat then paused and said, ‘Did Maulana Afthab not lecture tonight?’

So I said, ‘Huzoor I was the M.C.’, as I had never lectured in the presence of Hazrat upto this time. Hazrat took a few paces and said, ‘You must lecture at tomorrow’s program, after I arrive.’ I said, ‘In’sha Allah Huzoor.’

The following day, I was hoping that Hazrat would not come too soon as I was not comfortable lecturing in the presence of Hazrat. I continued looking at my watch as I sat on the stage through the program. Hazrat was brought in towards the end of the Program and I noticed that the time for Zuhr was not far away, so I felt somewhat relaxed. Hazrat entered the Mehfil and then sat on stage.

After a few moments Hazrat said, ‘Did Maulana Afthab Cassim lecture as yet?’ It was mentioned to Hazrat that I hadn’t. I also went up to Hazrat and mentioned that time was less and Zuhr Azaan would go soon. Hazrat smiled at me and said, ‘You must lecture even for a short while.’ I had no choice but to stand up to lecture.

Alhamdu Lillah, I delivered a short lecture on Aala Hazrat ﷺ and I believe it was one of the best discourses I have given through the Karam of Hazrat. After the lecture Hazrat was very pleased and even blessed me with Dua and with Nazrana (some money as gift) as well, which I still have until this day. I believe this was Hazrat's Karaamat that has given me such great success today in the field of lecturing.

Hazrat's Excellence At Urs e Hashmati

Few years back I (Afthab Cassim Qaadiri Razvi Noori) had gone to Bareilly Shareef for Urs e Aala Hazrat ﷺ. I was accompanied by Hafez Shareef Khan, Haji Mahomed, Bana Bhai and Riaz Bana from Durban. Also accompanying us was Khalid Bhai from Delhi.

I had heard that Huzoor Taajush Shariah usually goes to the Urs of Khalifa e Aala Hazrat She Be'sha Ahle Sunnat Hazrat Hashmat Ali Khan, which takes place a day before Urs e Aala Hazrat ﷺ. I was thus very enthusiastic to join with Hazrat. I asked Huzoor Asjad Mia Qibla about when Hazrat would go and he mentioned that Hazrat goes at night and not for the Qul Shareef the following day due to the huge crowds. I asked Huzoor Asjad Mia to let me know when Hazrat would go so that we could join.

However, that night we were told that Hazrat would not go this year as he was not feeling too well. I felt a bit sad and in my heart late that night and early the next morning, I felt that I had lost a great opportunity. Then, in the morning one of the Khaadims came to me and said Huzoor

Asjad Mia said that I should come to the front quickly as Hazrat has decided to go for the Qul Shareef of Hazrat Hashmat Ali Khan رضي الله عنه to Pillibhit Shareef.

I was amazed by this and we all rushed out, got into our car and followed Hazrat's car to Pilliphit Shareef. When we reached the crowds were massive.

People lined the streets, shops were closed and police officers were doing crowd control. When we entered the Khanqah e Hashmatia it was a wonderful feeling. We stayed for the program and then returned with Hazrat to Bareilly Shareef. As Hazrat left the Urs Program, flowers rained on Hazrat from rooftops and thousands of people rushed to catch a glimpse of his blessed face. People even kissed us and touched us because we had accompanied Hazrat. Alhamdu Lillah, Hazrat knew what was in my heart and blessed me with Haaziri in Pillibhit Shareef in his shade.

Visas Issued By His Dua

Brother Fahiem Kassim (Dxb) who is also Mureed of Huzoor Taajush Shariah mentions the following Karaamat of Hazrat:

I requested Hazrat to make Dua for the Visa for my brothers and sisters and their children's Visas for India on my Marriage. Hazrat blessed words were إِنْ شَاءَ اللّٰهُ Hojayega (it will be done). With his Duas all from Riyadh, Sri Lanka and my sister's family from South Africa arrived before one week of

my marriage. However, my brother who also resides in South Africa and his family were not able to get visas upto 13th October 2010. Because of the visa not being issued, all hopes were left aside and even my brother said he would not be able to attend.

However, Alhamdu Lillah my Yaqeen was strong on Hazrat's words for which he made Dua, that all will get their visas. I said to all my family members that they should not be disillusioned, as Hazrat has said that all will be present. I felt strongly about this and felt it will happen, be it on the day of the Nikah or before.

In my heart I said, Hazrat has already made the arrangements for you. The very next day we got the news that the visas have been issued and they will arrive in India on the 14th morning.

Alhamdu Lillah! This was good news for us and not only did this make us happy, but everyone's confidence was strengthened realising the power of a Wali. Subhaan'Allah! All my family attended my Nikah.

I am not only mentioning this incident because of publicising it, but so that people realise the power of the Dua of a Wali and they learn to be confident and have full faith when Hazrat says something. There is no doubt that their words are immediately accepted in the Court of Allah.

Passport Issued Resolved

Brother Fahiem also narrates this incident,

The passport of my niece needed to be issued as they relocated from Harare to Pretoria in South Africa. It is well-known with regards to issuing of a foreign passport in another country and how painstaking and lengthy a procedure this is. It was finally agreed that my niece needed to return to Zimbabwe to re-apply for her passport. However, they had no idea as to how long this would take as it can take from many days upto weeks to have this done. They then decided to travel to Zimbabwe and my niece and her father were about to make the trip. Whilst all this was happening, my sister and my parents called me on numerous occasions and asked me to call Hazrat and request Dua so that this issue can be resolved soon and so that my niece could have her passport as soon as possible. However, due to my circumstances and certain situations, I was unable to get in contact with Hazrat. Many days passed and I failed to get into contact with Hazrat. Finally the day came when they were about to leave for Zimbabwe. I was again called and asked to get Hazrat to make Dua for success in this issue. I was at work and it was difficult to get Hazrat at that time, so I made 'Tassawur e Shaykh' (Visualized Hazrat) and remembering Hazrat. I said in my heart, Hazrat, my family members have been asking me to call you for a long time, but I am not being able to speak to you. They are leaving today, so please make Karam that there passport is done as soon as possible. Alhamdu Lillah, Almighty Allah blessed us with the means to have this resolved and my family is witness that by Hazrat's Karam they received the passport in just two days, which

is unheard of. They called me after receiving the passport and I mentioned to them that this was Hazrat's Karam. There is no doubt that Huzoor Taajush Shariah is a Wali and he has blessed me with the strength and sweetness of Imaan and Ishq e Aala Hazrat رضي الله عنه. I believe I am nothing and not even the dust under his sacred shoes, but he blesses us all and allows our situations to be changed. The poet says,

Nigaah e Wali Me Wo Taaseer Dekhi
Badalti Hazaro Ki Taqdeer Dekhi

Ya Allah! May my Peer be blessed with long life and may he keep blessing us with his Imaan refreshing words of wisdom. O Allah, Bless him with Shifa e Kaamil and grant us the knowledge and capability to respect his personality and follow his every word. Aameen.

Poetic Tributes To Huzoor Taajush Shariah

Dawa e Dard e Dil Tum Ho

Maulana Quasim Umar Razvi Misbahi

Dawa e Dard e Dil Tum Ho Mere Mushkil Kusha Tum Ho
Bala'o Ko Jo Meri Taal De Akhtar Raza Tum Ho

Mere Rub Ki Ataa Tum Ho Mere Ghaus e Zamaa Tum Ho
Yaqeenan Mut'taqi awr Peykar e Sidq o Safa Tum Ho

Zamaana Kuch Kahe Tum Wo Kaho Jo Haq ne Farmaya
Mithaal e Mufti e Azam Ho Awr Ahmed Raza Tum Ho

Ishaara Aapka Paate Hee Baadal Jhoom Kar Barsa
Abhi Is Dawr Ke Ghaus e Zamaa Akhtar Raza Tum Ho

Mujad'did Ke Kalam Ne Jo Likha Chawda Sadee Me Tha
Ussi Ilm o Amal ke Peykar o Bahr e Rawa Tum Ho

Munawwar Teri Hasti se Hamaari Zeest He Shaha
Yaqeenan Ahle Sunnat Ke Abhi Roohe Rawa Tum Ho

Uloom e Hazrat e Ahmed Raza Ke Tum Nishaani Ho
Fuyooz e Mufti e Azam Ki Ek Darya Rawaa Tum Ho

Karam Ki Ek Nazar Quasim Umar Par Ho Mere Shaha
Ke Is Ki Aarazu, Khwaahish, Taman'na, Mud'da'a Tum Hum

Paasbaan e Qawm o Millat

Maulana Quasim Umar Razvi Misbahi

Paasbaan e Qawm o Millat Hazrat e Akhtar Raza
Aabru'e Ahle Sunnat Hazrat e Akhtar Raza

Haq Ko Haq, Baatil Ko Jis Ne, Bar Mala Bilkul Kaha
Yaadgaar e Aala Hazrat, Hazrat e Akhtar Raza

Mufti e Azam Ki Ye Zinda Karaamat Dekhiye
Hogaye Taajush Shariat, Hazrat e Akhtar Raza

Roo'e Zayba Dekh Kar Kitne Musalma Hoga'e
Ye Teri Shaan e Wilaayat Hazrat e Akhtar Raza

Ek Murdah Awrat Ko Africa Me Zinda Kiya
He Teri Ye Ek Karaamat, Hazrat e Akhtar Raza

Kar Rahe he Shaan Se, Allah Ke Farmaan Se
Ahle Sunnat Ki Qiyaadat Hazrat e Akhtar Raza

Aaj Bhi Quasim Umar Rashk e Qamr Bun Jaa'ega
Aap Gar Kar De Inaayat, Hazrat e Akhtar Raza

Partaw-e-Ahmed Raza

By Muhammad Esa Razvi Qaadiri (Nay'yar)

Partaw-e-Ahmed Raza he Hazrat-e-Akhtar Raza
Ja-Nasheen-e-Mustafa he Hazrat-e-Akhtar Raza

Chehra-e-Zayba se Zaahir he Wilaayat Ka Nishaa
Bilyaqee Haq ki Ataa he Hazrat-e-Akhtar Raza

Jis ke Ghar se Bheek Lete he Gada o Badsha
Haa(n) Wahi Ganj-e-Ataa he Hazrat-e-Akhtar Raza

Tal'at Aqdas pe Yunhi Muskuraata he Shafaq
Noori Kirno Ki Zia he Hazrat-e-Akhtar Raza

Jis kis Shama'e Zindagi se Laakho Ghar Roshan huwe
Wo Chiraagh-e-Rahnuma he Hazrat-e-Akhtar Raza

Jis ki Khushbu Se Mu'attar Ahl-e-Europe, Asia
Ek Aise Gul Kada he Hazrat-e-Akhtar Raza

Mehfil-e-Ilm-o-Adab he Aaj Un se Pur Zia
Bazm-e-Sunnat ke Diya he Hazrat-e-Akhtar Raza

Aashiq-e-Khayrul Wara ke Ishq ki Meeraath se
Saahib-e-Ishq-o-Wafa he Hazrat-e-Akhtar Raza

Jalwa-e-Haamid Raza-o-Mustafa ke Rang se
Ba Khuda Noori Zia he Hazrat-e-Akhtar Raza

Be Nishaano ko mila Un se Suraagh-e-Zindagi
Haq ki Manzil ka Pata hai(n) Hazrat-e-Akhtar Raza

Paasbaan-e-Maslak-e-Ahmed Raza Kahiye Inhe
Sunniyo ke Peshwa he Hazrat-e-Akhtar Raza

Kitne Bhatko ko mili he Manzil-e-Raah-e-Najaat
Haadi-e-Raahe Huda he Hazrat-e-Akhtar Raza

Gulshan-e-Ahmed Raza he Jis ke Dum se Laalah Zaar
Wo Bahaar-e-Pur Fiza he Hazrat-e-Akhtar Raza

Nay’yar-e-Aajiz Bayaa(n) kya, kya kare Wasf-e-Jameel
Khud, Khuda Jaane ke kya he Hazrat-e-Akhtar Raza

Shah he Sardaar he Akhtar Raza Azhari

By Alhaj Sikandar Munir Razvi

Saahib-e-Kirdaar hai(n) Akhtar Raza Khan Azhari
Qaum ke Sardaar hai(n) Akhtar Raza Khan Azhari

Deen-o-Millat ke liye larte hai(n) jo Aghyaar se
Wo Sipah Salaar hai(n) Akhtar Raza Khan Azhari

Qadiani aur Wahabi, Najdi Aashiyaane ke liye
Barq Shu'la Baar he Akhtar Raza Khan Azhari

Zuhd-o-Taqwa kyu Na ho Wajhe Sata'ish Dosto
Zaahid-o-Deendaar he Akhtar Raza Khan Azhari

Aalim-e-Deen Jitne he Aalam me har ek ke liye
Shah hai(n)Sardaar hain(n) Akhtar Raza Khan Azhari

Shaan-e-Aalam ki Takhleeq e Kaamil me Munir
Ek Hasee(n) Shahkaar hai(n) Akhtar Raza Khan Azhari

Aala Hazrat Ki Karaamat Sayyidi Akhtar Raza

By Alhaj Asad Iqbal Razvi

Rahbar e Raah e Shariat Sayyidi Akhtar Raza
Aala Hazrat Ki Karamat Sayyidi Akhtar Raza

Ahl e Sunnat Ko Dikhaye Aankh Hai Kiski Majaal
Ahl e Sunnat Ki Hain Taaqat Sayyidi Akhtar Raza

Rahmaton Ka Barkaton Ka Mere Ghar Pe Hai Nuzool
Jab Se Paayi Teri Nisbat Sayyidi Akhtar Raza

Unke Aage Ab Kisi Hajrat Ki Chalti Hi Nahin
Ho Gaye Hain Aise Hazrat Sayyidi Akhtar Raza

Sunniyon Ki Unglion Ko Thaam Kar Ke Dekhna
Saath Le Jayenge Jannat Sayyidi Akhtar Raza

Koi Maane Gar Bura To Uski Parwa Hi Nahin
Haq Hai Kahna Teri Aadat Sayyidi Akhtar Raza

Sunniyat Ka Bol baala Tere Dum Se Aaj Hai
Maante Hain Ahle Sunnat Sayyidi Akhtar Raza

Naam Sunte Hi Chale Aate Hain Aashiq Bazm Mein
Teri Karne Ko Ziyaarat Sayyidi Akhtar Raza

Koi Maane Ya Na Maane Maine To Maana Asad
Daure Haazir Ki Zarurat Sayyidi Akhtar Raza

English Poems in Praise of Huzoor Taajush Shariah

The Fragrant Rose of Sayyidi Ahmed Raza
Is My Murshid, Sayyidi Akhtar Raza

The radiant moon of Imam Mustafa Raza
Is my Murshid, Sayyidi Akhtar Raza

The Glowing face of Huzoor Haamid Raza
Is my Murshid, Sayyidi Akhtar Raza

The successor of Hazrat Ibrahim Raza
Is my Murshid, Sayyidi Akhtar Raza

The Grandeur of the Aal e Raza
Is my Murshid, Sayyidi Akhtar Raza

The Representative of Ghaus o Khaja Raza
Is my Murshid, Sayyidi Akhtar Raza

The inheritor of the sacred Knowledge of Raza
Is my Murshid, Sayyidi Akhtar Raza

For every Sunni a sweet rose of Raza
Is my Murshid, Sayyidi Akhtar Raza

Against every wahabi the lion of Raza
Is my Murshid, Sayyidi Akhtar Raza

The protector of this dog of Raza
Is my Murshid, Sayyidi Akhtar Raza

Another Tribute To Huzoor Taajush Shariah

The beloved of Aala Hazrat
Sayyidi Taajush Shariah,
The twinkling star of the Qaadiri horizon
Sayyidi Taajush Shariah

Knowledge, wisdom,
Piety and humility,
The embodiment of Mufti e Azam
Sayyidi Taajush Shariah

A glowing face, a radiant heart,
Lighting up so many lives,
A beautiful image of Hujjatul Islam,
Sayyidi Taajush Shariah

A jurist, a Mufas'sir, An amazing Muhad'dith,
The Bu Hanifa, Suyuti and Nawawi of this era,
Sayyidi Taajush Shariah

A Madni gem, glowing in Madina,
Inspiring every lover in the love of Madina,
A true Lover of the Prophet ﷺ a Wali,
An Imam, Sayyidi Taajush Shariah

Bless Afthab O Allah with true love and devotion,
Protecting him from all worldly commotion,
Fill his heart and soul with purity and devotion,
For a slave is he of Sayyidi Taajush Shariah

A Tribute to Huzoor Taajush Shariah & Huzoor Muhad'dith e Kabeer

Taajush Shariah and Muhad'dith Kabeer
The Sun and The Moon Of the Qaadiri Sky

So exalted so blessed, So bright so High
are the Sun and the Moon of the Qaadiri sky

You shall never be lost, if you truly rely
On the sun and the Moon of the Qaadiri Sky

Their knowledge and piety, none can deny
For they're the Sun and the Moon of the Qaadiri Sky

Their flag of excellence shall always fly high
They are the Sun and the Moon of the Qaadiri Sky

When they remain silent, Ghaus e Azam will reply
For they are Sun and the Moon of the Qaadiri Sky

The Light and the Coolness of Mufti e Azam's eye
Are the Sun and the Moon of the Qaadiri Sky

From Raza there is always a powerful supply
To the Sun and the Moon or the Qaadiri Sky

The Words of Haafiz e Millat, who dares deny
About the Sun and the Moon of the Qaadiri Sky

In darkness you will remain, if their status you deny
For they're the Sun and the Moon of the Qaadiri Sky

The Torch of Maslak e Raza shall never die
Its glows, in the Sun and the Moon of the Qaadiri Sky

Without any hesitation, Afthab will rely
On the Sun and the Moon of the Qaadiri Sky

A Blessed Incident Related to the Above mentioned Tribute

In April 2014, I was invited to a Nikah in Lilongwe (Malawi). It was the Nikah of Sister Shemeen daughter of Brother Saleem who was marrying Brother Shaheed Joosub of the U.K. The Nikah was being blessed by Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer.

The family of the Bride requested that I should introduce Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer to the people before the Nikah as the groom's side was from the U.K and also because many of the guests from the U.K. were seeing Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer for the first time. Hence, I did a short introduction to both the blessed personalities and as part of the Introduction, I recited the above poem which I had written in tribute to Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer.

Late that night I went to say Salaam to Huzoor Taajush Shariah before going to the hotel at which I was residing. As I kissed Hazrat's blessed hands, whilst he was resting on the bed, he said, 'Before the Nikah you read a Poem but I could hear very little.'

He then said to Maulana Aashiq Saaheb, 'give me my hearing aids.' He then further said to me, 'come on top of the bed next to me and read that Manqabat near my ear; read for me what you wrote'. So I read it to him in a room full of devotees.

Hazrat listened very attentively and happily, and when I had completed reciting it, he was very happy and with a smile, he said to me جَزَاكَ الله and then Hazrat blessed me with so much of Dua and honour in front of everyone. It was such a great feeling when my Murshid said to me, 'Read for me what you wrote.' And then, after I completed rendering it, when he smiled and said, جَزَاكَ الله....

Present during this incident were brothers Junaid Raza and Atif Abdur Raz'zaq (grandsons of Hazrat Ali Bapu عليه الرحمه), Hafiz Bilal, Hafiz Tahir Sacranie and many others.

My Precious Taajush Shariah

Brother Faheem Moosa

My precious Taajush Shariah, how I long to see your Noori face, Your
Light and your blessed presence, I would love to again embrace

I know I must wait my turn, but I pray for it to happen soon,
For your Holy personality summons me, like the enchanting full moon

You stand steadfast on Shariah, whilst others choose to compromise,
you refuse to surrender to the Duniya, for Aakhira is your real prize

Your love for Allah and His Rasool ﷺ and his Family and companions,
We constantly see it expressed, in your pen and in your actions

You devoted me to Aala Hazrat, and gave me in the hand of Ghaus e Paak,
These Kings were willing to be sacrificed, for fragrance of Madina's Khaak

Just knowing such blessed names, was sufficient for my salvation,
Yet you guarded my Imaan from deviants, and saved me from destruction

whilst we were in Holy Madina together, I cherished that Blessed Time
The Noor, Blessings and Peace, were the greatest of my lifetime

For Almighty Allah's Mercy, I wish I knew how to say thanks,
But I pray through your Nisbat for spiritual elevation in my ranks

O Faheem! What are you saying, Are you really worthy of this,
Yes, you are through Raza, for Taajush Shariah has given you Bliss

A Temporary Conclusion

Huzoor Taajush Shariah Qibla is currently residing in Bareilly Shareef and travels the world spreading his rays of knowledge and spiritualism, giving comfort to the hearts and souls of those thirsty for knowledge, wisdom and true guidance.

As I mentioned earlier Hazrat is currently having a massive Darul Uloom constructed in Bareilly Shareef called 'Jamiatur Raza' which is already a source of knowledge and inspiration for those wanting to quench their thirst for knowledge and spiritualism.

I sincerely pray that Almighty Allah grants him long life and good health and allows his dream of constructing a The Haamidi Masjid and other projects of this calibre to be completely fulfilled. We also make Dua that Almighty Allah blesses Hazrat with a long and healthy life and we pray through his blessing for the Karam of all the Masha'ikh to be upon us forever. Aameen

I would like to end this 'incomplete Book' on the life and works of Huzoor Taajush Shariah with a beautiful article written by my daughter in Tribute to Huzoor Taajush Shariah. This morning (12 December 2014) as I worked on the final stages of this book, she handed me an article, which she had written in Tribute to Huzoor Taajush Shariah.

It makes a father proud to see what his child has written in the love of our Murshid. Alhamdu Lillah, Allah has blessed her with good command in Language and with excellent writing skills, so I thought I would end this

book by presenting her tribute to Huzoor Taajush Shariah, and with this Dua that Allah blesses my children and all the children of the Ahle Sunnat with firmness on Maslak e Aala Hazrat and true love for the Pious Servants, and by the Wasila of Nabi Kareem ﷺ

May Allah protect them from the evil eye and from the deceit and trickery of the budmazhabs and Sullah Kullis. Aameen.

My Murshid Huzoor Taajush Shariah

In 2012, we were fortunate enough to make Umrah with my Murshid Huzoor Taajush Shariah Mufti Mohammed Akhtar Raza Khan. As we made Tawaaf in the Holy City of Makkah, Hazrat's virtuous personality immediately became evident.

He made his Umrah with utmost sincerity, inspiring those in close proximity to him, including myself, to go forth wholeheartedly for the pleasure of Allah.

Hazrat possessed a presence of such splendour that even people who had no knowledge of him parted as he approached the Hajr e Aswad, to kiss it. Whilst we were walking between Saffa and Marwa we heard the Azaan announcing Maghrib Salaah.

I began to feel slightly anxious, but Hazrat continued to walk and our procession felt a sense of calm as we also proceeded behind him. Not one person disturbed us as we walked, and we soon completed our Umrah.

My family was extremely fortunate to receive some of Hazrat's blessed strands of hair at the barbers shop, wherein Hazrat was treated with so much respect, getting his blessed hair removed in a private section of the shop.

In the blessed City of Madina, my mother and I observed from afar, as Hazrat walked out of the Masjid un Nabawi Shareef. It was a beautiful sight, as Hazrat's Noorani face appeared; the Sun setting near the Holy Green Dome as Hazrat faced the Gumbad e Khazra to convey his Salaams. My father tells me that on right hand-side was the Door leading to the Jaali Mubaarak, whilst on his left stood Jannat ul Baqi, the Holy Graveyard of Madina. This further emphasises the fact that Hazrat is a true representative of the Holy Prophet ﷺ.

It was truly one of the most blessed sights I have witnessed, and shall forever remember this humbling experience.